The Guiding Light To Power And Success

by
Mikhail
Strabo

A Study of the Use of Candles in the Search for the Truth

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LUCKY MOJO

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by

MIKHAIL STRABO

* * *

Author of

A Candle to Light Your Way
You Can Build Your Fortune on Faith
The Magic Formula for Personal Power
The Magic Formula for Successful Prayer
How to Conduct a Candle Light Service
Psychic Power for Successful Living
Playing Your Hunches to Win
Your Daily Guidance

* * *

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The Guiding Light to Power and Success:
A Study of the Use of Candles in the Search for the Truth

by Mikhail Strabo and catherine yronwode

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DEDICATION

To Sydney J. Rosenfeld Steiner (1894 - 1971), a generous guide to those who walk a spiritual path. My editorial additions to this text are offered in the spirit of respect and completion, and it is my hope that your spirit smiles upon my sincere effort to keep your work before the public.

"May your memory be a blessing. May your soul be bound in the bond of life with the Lord your God, and when the Lord shall have dealt well with thee, remember thine handmaid."

ACKNOWLEDGEMENTS

As ever, no book i have written, edited, or published since 1998 would have been as speedily brought to completion or seen as wide distribution without the aid of nagasiva yronwode, He Who Brings the Coffee in Vintage Cups and the Sliced Apples on Vintage Plates and Stays on Hold with Amazon. Thank you again, and always, my beloved.

Thanks to Grey Townsend, our cover designer, illustrator, and artistic inspiration, and one of the kindest people i know.

Like a few other reprints in the Lucky Mojo Library of Occult Classics, the book owes a debt to Marty Mayer, who long ago discussed with me the proposal that we could collaborate on keeping older hoodoo books in print: In the end you did it your way, and i bought them from you wholesale, but when you retired, i did it my way. Thanks for always being a friend.

Thanks to Thomas Taylor for the English poetic translations of the Orphic Hymns, first published in 1824, and just as fresh and lovely as the day that they were written.

Thanks to the staff of Lucky Mojo and Missionary Independent Spiritual Church who upheld the daily tasks while i was working on this book. Thank you, Leslie Lowell, Heidi Simpson, Eileen Edler, Ernie Medeiros, Nikki Wilson, Margee Stephenson, Jenne Nelson, Nicole Carevich, Althea Anderson, Summer Burkes, Diana Preskitt, Luther Gennert, Demitri Jaromack, Yose Witmus, and Steve Stark.

And finally, thanks to my proofreaders Fred Burke and Summer Burkes.

AUTHOR'S PREFACE, 1942

When my first book on this subject, *"A Candle to Light Your Way,"* appeared, I did not expect it to become a popular book overnight.

I attribute the fact that so many people wanted to read the book to their interest in the subject, rather than to my presentation.

Encouraged by this interest, I set myself the task of making it a larger, more complete, and more inclusive work. There were additional things that people wanted to know about candles. I looked deeper into the subject. There was a great deal more that I could tell. And I tell it here.

This enlarged book is the new result of my work. If my readers are pleased with it, I shall be amply repaid for my labours. For what greater reward could any author hope to obtain?

If you enjoy this book, let me know. If you have additional data that I have overlooked, omitted, or neglected, let me know. No man can know everything there is to be known about so large and so important a subject. Hence, I am always ready to learn more.

Mikhail Strabo
January 7th, 1942

EDITOR'S PREFACE, 2020

Mikhail Strabo's *"A Candle to Light Your Way"* was the occult shop hit of 1941 because it carried the brief instructions on candle magic found in Lewis de Claremont's 1936 *"Legends of Incense, Herb, and Oil Magic"* to the next level. Demand for it was so great that a year later, in 1942, Strabo revised and expanded it from 32 to 64 pages, with a new title *"The Guiding Light to Power and Success: A Study of the Use of Candles in the Search for the Truth."* Strabo's Guidance House kept this title in print for 30 years, and after his death, other publishers retypeset it, introducing many errors.

It has been my pleasure to restore the text and expand it to 96 pages by adding the Orphic Hymns, the illustrations, and the Zodiacal profiles.

For more information on Mikhail Strabo, see the Afterword, where many surprises are revealed.

catherine yronwode
January 7th, 2020

CHAPTER ONE

FROM THE FLAME TO THE CANDLE TO OUR GOD

The use of lights in association with worship goes back further than the mind of man can discover, and it has developed a symbolism that is beautiful to contemplate.

Light is pure. Hence it embodies that cardinal virtue, goodness.

Light penetrates darkness. Hence it gives us the opportunity to see things clearly and without distortion.

Light moves with incredible speed. Hence its rays reach out to the farthest corners of life.

Light nourishes life. Its warmth causes the crops to grow, and man to prosper. For these symbolic reasons it becomes a fitting symbol to represent our faith in the Eternal One.

A flame was one of the first things upon which primitive man placed the mantle of divinity. To him it was the representation of the mysterious and miraculous Sun that moved across the heavens. To him it was the sign and symbol of Light, of Life, of Heat, and of Destruction. It was logical that he should look upon it as heaven-sent, and therefore he should consider it as a sign from the Divine.

The Master Magicians, Medicine Men, and High Priests of ancient tribes would tell their followers that each morning, with a spark from their sacred fire, they could light up the Sun, and by an equally secretive rite or ritual, they could quench the flame of the Sun each night. Sometimes they would threaten to keep the Sun from rising in order to obtain a reward, and their followers believed it.

All through the years of growing wisdom, Fire remained supreme in folklore, magic, and religion. The great Metaphysicians, Prophets, Alchemists, Sorcerers, Necromancers, Clairvoyants, Spiritualists, Priests, Soothsayers, and Mystics use flame as an important part of their works.

Today, we continue to use the flame of candles in worship and in our attempts to influence Fate, Chance, Luck, and the Divine. Both in magic and in religion, light is used to lead us to a better and a brighter life, and as a symbol of faith in the ONE and ONLY GOD, the Fountain Head of Life, of Love, of Happiness, of Prosperity, of Contentment.

HOW IT ALL STARTED

The record of the beginnings of mankind are hidden from knowledge by the mists of time. Only here and there have students been able to push aside the veil and let us see things as they actually were.

The legends and myths of the ancients give us clues to the way they lived, how they loved, how they fought, how they prayed, and how they died. Their stories mingle theology and history, and leave us with an understanding of their beliefs about how things came to be in this world.

Almost every culture has an account of the creation of the world and the progress of human culture. Within these tales, the ability to generate and control fire is often attributed to a specific cultural hero or deity.

In China, we learn of Suiren, whose name means "Fire-Maker." In India the people tell us about the god Agni (whose name is related to the English word "ignite"), who took the form of a bird and brought fire to the Earth. In the Bible, Moses encounters God in the form of a burning bush that remains unconsumed, and God comes down to Mount Sinai in the form of fire when Moses receives the Ten Commandments.

One of the clearest and most understandable groups of creation legends are those handed down to us by the Mediterranean Greeks and Romans. According to the ancient Greeks, at the beginning, Earth, Sea, Air, and Fire were mixed together in a confused and shapeless mass called Chaos. The gods stepped in to make a world upon which their creatures could live. They separated the earth from the sea, and heaven from both. The fiery part, being lightest, sprang up and formed the skies. The air was next in weight and place. The earth, being heavier, sank below, and the water took the lowest place. According to them, the earth floated on the water. Then the stars began to appear, fishes took possession of the seas, birds of the air, and four-footed beasts of the land.

But a nobler animal was wanted, and thus humanity was made. There are variant Greek stories of just how or by whom we were created. One tale tells us that the creator made humanity of divine materials. Another and more colourful tale relates that the deity Prometheus (whose name means "foresight" or "forethought") took some earth and, kneading it up with water, made humanity in the image of the gods. He gave us an upright stature, so that while all other animals turn their faces downward, and look to the earth, we raise ours to heaven, and gaze on the stars.

PROMETHEUS AND THE GIFT OF FIRE

In the Bible the Greeks appear under the name "Yavan, son of Yaphet." Yavan is parallel with the Greek word "Ionia," the Greek region of Asia Minor, and "Yaphet" is parallel with the Greek word "Iapetus," the mythological father of Prometheus in Greek legend.

As the Greeks told the story, Prometheus was one of the Titans, a gigantic race of gods who inhabited the Earth before the creation of man. To him was given the task of creating man and providing him and all the other animals with the powers and abilities with which to preserve their lives and by which to live. So he proceeded, giving the different animals the various gifts of courage, strength, swiftness, and cunning. He gave wings to one, claws to another, fangs to a third, a hard shell to a fourth, and so on. but by the time he came to man, who was to be a superior animal, there was nothing left to give. So Prometheus ascended to heaven and stole a few sparks from the wheels of the Sun, and brought them down to man.

Prometheus was punished by the Olympian gods for daring to steal their fire, and the Greeks regarded fire as the greatest of all the deity's gifts, for with it, man was more than a match for all the other animals. The spark enabled him to make a flame with which to warm his dwelling, to cook his food, and to light his way in the darkness. It became a most important influence in helping man advance slowly and steadily up the scale of civilization. Therefore, according to Greek lore, ancient man, believing that fire was a direct gift of the gods, brought down from the blazing Sun through the intercession of their creator, came to look upon fire as something that was at once supernatural, divine, and most powerful.

Tales such as this, from all around the world, indicate why humanity began to worship fire and venerate those who brought it to us. Fire is a means to keep wild animals and ill-intentioned people at bay; it is a friendly source of cooking heat and a welcome source of light in darkness. Even today, as it continues to serve man, we see the spiritual side of flame, setting it on our altars, and making it a part of our rituals of living and dying.

From the stationary hearth-fire, it was a natural and logical step to the torch carried in the hand of some brave and daring ancestor. The fire became portable. A torch could be carried as a protective light through the dark shadows of the primeval forests, and used to kindle another hearth-fire.

TORCHES, LAMPS, AND LIGHT WOOD

The torches that primitive man used were first made of the branch of the nearest available tree. However, as time progressed, man discovered that some woods, namely those high in resinous pitch, made better torches than others. We learn of the "bog wood" of Scotland, and in our own southern states there was "resin wood," while New England had its "candle wood," and not very many years ago workers brought "light wood" from the nearby marshes to sell in New Orleans. Even today, "lighter wood," "fat lighter," and "fat wood" are terms for resinous torch-wood. Meanwhile, in the South Seas, the wood of the ever-useful coconut tree contributed to the illuminating needs of the natives of that part of the world.

In the early years of man's existence, things changed slowly. After many generations torches evolved into fire baskets. These were suspended on long poles and carried around, or placed at what were important spots. These fire baskets were until recently used in parts of Egypt, Arabia, Syria, Persia, and Morocco. In England they remained the principal illuminating agent for the night watch, who were the forerunners of our modern police.

After the torch and the fire-basket, the oil lamp came into being. In an open dish of shell, stone, or clay, a wick was laid, and fire was touched to the wick. In time the oil reservoirs were enclosed, to avoid spilling the oil.

Next came the candle. Thick lengths of twisted rope treated with oil or fat were placed in candlesticks or torchholders. Candles of this type were found in the tomb of Tut-ankh-amen, an ancient Egyptian ruler. Stalks of Mullein thus treated have long been known as "Witch's Candles."

Torch, lamp, and candle became an important part of early religious rites and ceremonies. Man had always looked upon fire as something of divine origin, therefore what could be more logical than to use this gift as a symbol of the giver, that it should become the means by which prayers and sacrifices could be quickly and directly transmitted to his gods.

Fire also became a part of everyday rituals. For instance we learn that the ancient Greek bride was escorted to her new home by the light of torches lit from the flame burning at some god's altar, and then her mother and mother-in-law started the fire burning in her hearth with some of that same sacred flame. Likewise, in death, torches accompanied the ancients to their graves. It is doubtless from this custom that we, today, in almost all lands, burn candles around the coffins of the dead.

Here it might be interesting to look into the origin of the word "candle." Some ancient writings tell us that the word "candle" may have meant torch or lamp. It was an all-embracing word, that included everything that gave forth visible light. The word "kindle" is a direct descendant from the parent word "candle." But back to our story.

In many lands whole animals were used as torches. The fat bodies of stormy petrels were used in the Shetland Islands, off the northern tip of Great Britain. Auks were also used. In Denmark the fat stomach of the penguin was used. The American Indians used what they called the candle-fish; this was probably the cod or the halibut, or some other oily fish. Fishermen on the Grand Banks used the tails of dogfish for their lanterns.

Rendered animal fats and lard were next used to make candles; then tallow, a particularly stiff animal fat with a high melting point, was the most popular source of candles. In time beeswax took on importance.

As the art of candle-making progressed, new uses were developed for them. Candles were made to keep a record of the hours. They would be marked with lines around them, to show the number of hours that had elapsed since they had been lighted. King Charles V of France was said to have used candles in his chapel that burned for 24 hours each.

In the early days, candles were usually made in the home. The women and the children looked after these duties and trained the younger ones to the art. An old Welsh method for the making of candles comes to us from the National Museum of Wales at Cardiff. This describes the making of "water candles" in rural parts of that country.

"A number of wooden wands about 2 feet in length were whittled down to a thickness of a quarter inch, and 9 to 12 hanks of cotton twisted along each stick to form the wick. A loop was made around the stick and the cotton held out straight and plaited in two strands for about nine inches, the end then being sealed with a small piece of fat. A large cauldron with water in the bottom was filled with fat and hung over the fire, the process being sometimes carried out in the open, upon a trivet. A ladder was supported horizontally on two casks or boxes. When the fat was thoroughly melted, the sticks were taken out one by one and the strands dipped into the fat and hung from the ladder to harden. The process was repeated until the fat covered the strands thickly enough to serve as candles."

In India, the holiday of Diwali, also known as Divali or Deepavali ("a row of lights") takes place between mid-October and mid-December. During this five-day festival, Hindu people decorate their homes, dress in their finest clothing, and light both the interiors and the exteriors of their homes with multiple oil lamps or candles called diyas, while they venerate the goddess Laksmi, who brings prosperity and abundance.

The ancient Jews used olive oil lamps to convey prayerful thoughts and celebrate God's divine presence at weekly Sabbath rites and holy days. The eight-day festival of Chanukkah celebrates a miracle in which oil sufficient for one night lasted instead for eight, empowering the Jews to overthrow the Greek invaders. Olive oil was plentiful in their homeland, but after migrating to Europe, most Jews adopted beeswax candles as their sacred lights.

The early Christians also used oil lamps in the catacombs of Rome. Saint Simeon spoke symbolically of this in Luke 2:32, when he said, *"It shall be a light to lighten the gentiles."* As Christianity spread northward, they too chose beeswax candles over oil, and thus candles play an important part in the rituals of most Christian churches. The provision of ceremonial candles is quite costly in Catholicism, for until recently, tallow, stearine, and other substitutes for beeswax were banned, except by dispensation when pure beeswax was unobtainable. For this reason, candles were financially endowed for special purposes by congregants. In one church in England, for instance, four cows were presented to the church, the proceeds of the sale of their products to maintain tapers for Our Lady, Saint Catherine, and Saint Anthony. Bequests were also made for maintenance of lights, fees were paid for the use of lights at funerals, and "candle silver" or "wax silver" was raised by means of collections made by church wardens in their parishes.

Without candles, the Catholic Mass could not be said, for when a Roman Catholic priest says Mass, he must have two lighted wax candles on the altar, and they must have been blessed in accordance with the Church's rituals. A greater number of candles can be used in Masses of greater solemnity. For instance, a Bishops' Mass, when said privately, calls for four candles, and when a bishop celebrates a Pontifical Mass in his own diocese, seven candles are used. When a priest sings a High Mass, six candles are used. And when the Holy Sacrifice is offered before the Blessed Sacrament, then at least twelve candles are used on the altar.

FROM THE RENAISSANCE TIL NOW

Guilds of candlemakers began to appear in the middle 1300s. In 1484, before America was discovered, a Charter of Incorporation was granted to the Worshipful Company of Wax Chandlers. These guilds laid down rules for the practice of their trade. Punishments were dealt out to those members who broke the rules. For instance, the Catholic Church had long demanded candles of beeswax for its ceremonial and altar uses, and by the 15th century, bleached beeswax was used at the celebration of the mass, while yellow wax was used in the masses for the dead.

The use of wax as the all-important ingredient in a candle had its own sacred symbolism. The early fathers of the Church told us that, "The wax, being spotless, represents Christ's most spotless Body; the wick enclosed in it is an image of His Soul, while the glowing flame typifies the Divine Nature united with the human in one Divine Person."

As time went on, the churches grew to be large users of all types of candles. There were the altar candlesticks, two large ones, one on each side of the crucifix, and three smaller candlesticks, two of which were always burned during the service, and the third of which was burned only during the most solemn part of the ritual. There were candles that were burned before the images of Saints and in chantries. There were tapers for use at funerals and other special occasions. All these made it necessary to keep many expert hands busy at all times making candles for their needs.

And meanwhile, the Jews of Europe gradually replaced their ancient Middle Eastern olive oil lamps with candles for use in their Sabbath services and on their holidays and days of remembrance.

In the 1840s, the new religion of Spiritualism emerged from Christianity. Spirit mediums such as the Fox sisters, Paschal Beverly Randolph, and Emma Hardinge Britten developed ways to commune with the dead, and candles figured largely in Spiritualist seance circles.

As civilization progressed and light became a vital need in every home, new methods of production were developed. The olive oil lamps gave way to whale oil lamps and then to coal oil or kerosene lamps. Petroleum wax began to replace beeswax, and candles were given a wide range of bright, new hues, decorative shapes, and fragrant scents — but since we are not to concern ourselves with the details of the manufacture of candles in this work, we will pass over that side of the story and continue on our own.

CHAPTER TWO

THE LIGHT IN YOUR SOUL

Have you ever walked into a darkened room and drawn the curtain and watched as the God-given sunlight poured in and brightened up the corners that had once been hidden in the darkness? How clean, pure, and fresh everything looked. The light of life had cast out the shadows of darkness and all was well.

Are you sad, discouraged, neglected, depressed?
Has life passed you by?
Is love, fortune, fame or happiness constantly eluding you?
Do people look down upon you?
Are business troubles worrying you?
Does unhappiness reign in your heart or your home?
Do you need help?

Then pray by the light of a candle. Rekindle the light in your soul. Cast out the shadows. Light the way ahead. Keep your candle burning, and nothing can stop you. Nothing can keep you from your desires. Everything can be yours, including the Life Eternal.

For general depression, try reciting the Lord's Prayer *("Our Father who art in Heaven...")*, the Shema Prayer *("Hear, O Isræl ...")*, or the 23rd Psalm *("The Lord is my Shepherd...")* by the light of four small, pure white candles. Then sit in silent meditation and prayer as the candles burn.

In reciting the prayer of your choice, try to mean the things you say. There is no point in just repeating words or rushing through them by rote, the words themselves could be taught to a parrot. Repeat them sincerely and earnestly and pray them from your heart, "for," to paraphrase Alfred Tennyson, "more things are wrought by prayer than this world dreams of. Therefore, let your voice in prayer rise like a fountain."

You will then feel the peace of the Lord wrap itself around you like a celestial covering, and you will be uplifted. Your faith and your courage will be renewed. And the light of the Lord will shine from your face and all men will see it and love you.

THE LIGHT IN OUR LIVES

We all have within us the brightly burning light of an eternal soul. It is that common spark that makes us all divine. Our candle of life has been touched by the taper of the Eternal Light that glows in HIS spirit, and as long as life remains or time continues, our deathless souls will march forward, lighting the way to Eternal Life, the torch-bearers for those who will follow after us.

The light in our soul is reflected in our lives.

THE FLAME OF A CANDLE

"He shall make His countenance to shine upon you." (Numbers 6:25)

The flaming radiance shall light the way as we go along. Glowing with an unquenchable flame. A pillar of fire shining through the sordidness of man-made evil. And we shall pray to the Ever Good, Ever Present, Ever Knowing, and Ever Helpful GOD. And our prayers shall ascend to Him in the flame of a candle that we shall light in His name.

For no matter what evils may beset our path, what dangers may threaten our happiness, what pitfalls may appear before us, the light of a candle will show us the way.

THE PRIVACY OF PRAYER

What better way is there to pray, than in the privacy of one's soul, and by the light of candles burning to the glory of God?

The candle is a symbol of the faith that should be manifested before man, and it should burn brightly in the performance of good works. Therefore, let your light shine before all men and let them see your faith and your good intentions.

We need something pure and chaste to guide us through these difficult days of evil and sinfulness. We need a guiding light to show us the way. A living symbol of faith in life eternal.

What better symbol has the world than a candle?

A candle to light the way to things that are rightfully ours.

CHAPTER THREE

PREPARING THE ALTAR

The Altar is the feasting place of God. That is where the ancient peoples placed their offerings, where prayers were said, where God dwelt. Many of the miracles of yesteryear made themselves manifest at the altar, and today miracles still manifest themselves on altars thousands of times each day.

We are told that we should prepare an altar in our own hearts, where the light of our souls will be a constantly burning candle. That is the altar within us. We should also consecrate a place in our home where we can commune with our Lord. It need not be ornate or elaborate, for God finds his way into all places. Wherever we set an altar for our Lord, there He will be.

A great many people burn candles by day or by night on altars in their homes. Some begin by cleansing the room with an aromatic wash on the floors and walls, or at least around the baseboards and on the altar. This gives the room a pleasant odour. Chinese Wash, Water of Notre Dame, and Glory Water are popular among Spiritualists, and so are alcohol-based perfumes such as Florida Water, Rose Cologne, Kananga Water, Orange Blossom Cologne, and Agua Divina, diluted in a bowl of warm water.

Use a small table or the top of a dresser or vanity. A dresser mirror doubles the light of the candles. Spread a white cloth over the surface. The cloth must be clean, for it is symbolic of the purity of our souls, and cleanliness is always acceptable in the sight of the Lord.

In the center of the cloth, at the rear, set a small wooden box and place a smaller white cloth over it. On this you may set a statue, crucifix, or holy picture. Some people put fresh flowers or a living plant on their altars. The candles, each in its own metal stand, may then be arrayed in front of and below the statue, crucifix, picture, or flowers.

Keep your altar prepared at all times. That is the way to invite the Lord to come and abide with you, for you have made a place for Him in the sanctity of your own home.

Devout people keep extra candles for various purposes in readiness near the altar, and light them with prayer and homage whenever they feel the need for communion with their God.

CANDLE HOLDERS, PLATES, AND TRAYS

1 SINGLE CANDLE STICK

A single candle stick will suffice for a Single-Candle devotion, or for a run of Seven Daily Candles, a Sacred Octave service, or a Novena. Some people put the single holder on a plate or in a glass to protect the flame.

3 HOLDERS FOR THE MASTER CANDLES

You can use either a three-branched candle stick or three individual candle holders for the three Master Candles. The Master Candles are usually white. They may be quite a bit larger than the Special Desire Candle, and if so, they may be lit and relit, burning for many days.

7 HOLDERS OR A SAND TRAY FOR THE CROSS

If you are lighting a Cross of seven candles, you will need seven identically matching candle holders or a flat tray filled with clean sand into which you can stand the seven candles.

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7-BRANCHED AND 9-BRANCHED CANDLE HOLDERS

The Menorah is a Jewish candle-stand that holds multiple candles. You do not have to be a Jew to use this multi-branched candle holder.

The regular Menorah, as described in the Jewish Bible, has seven branches, and can be used for lighting a series of seven candles.

The Hanukiah Menorah, designed for use at the Winter holiday of Hanukkah, has eight side-branches plus a ninth branch at the center called the "shamash," which means "helper" in Hebrew. At Hanukkah, the shamash candle is lit first, and its flame is used to light all the other candles.

The Hanukiah Menorah can be used when dedicating a Sacred Octave or, if one is a Catholic and treats the shamash the same as the other eight branches, it can conveniently be used for lighting a Novena of nine candles.

INCENSE BURNERS

Altar incense may be burned in a metal incense burner. A glass bowl with a metal insert is a good medium, for as it glows, its light can be seen. Be careful with it; don't let burning incense spill out of the burner.

THE USE OF INCENSE ON THE ALTAR

A great many people use incense on their altars to symbolically cleanse and purify the room of evil thoughts and to give it an exotic odour. You may use resins, self-lighting powder, or stick incense. The burning of incense has its own special rites, handed down to us from ancient times.

When one's prayers are concerned with another person, some people use two kinds of incense, one for themselves and one for the other person. On occasion, these people mix the two, so as to make one of the two.

PARCHMENT PAPER, PETITIONS, AND SEALS

Some supplicants wrap the bottom of the candle in Parchment Paper before placing it into the candlestick or holder. On this Parchment Paper they may write their innermost desires, or the reason for the prayer or Sacred Octave, evidently feeling that this action of sympathetic magic will give their prayers greater potency. When Seals and Talismans are employed, they are generally set flat beneath the Special Desire Candle's stand, and a petition may be written on the reverse side of the Seal. Further specific methods for the handling of Seals is described in Chapter 11.

THE USE OF OILS ON THE ALTAR

There are some people who use oils in association with their prayer at a home altar. Sometimes they sprinkle a little oil over their altar. Sometimes they make a cross with it on the altar cloth. And some people have been known to anoint themselves with oil as they enter into prayer.

DRESSING THE CANDLES WITH OILS

Many people dress their candles before lighting them. A popular way to do this is by rubbing oil on them from the center to the ends. Holy Type Oil can be used for this, or a specially formulated and named spiritual oil symbolic of one's desire, such as Love Oil, Money Oil, or Protection Oil. It is thought that during this act, the close contact with the candle imparts to it the thoughts that are uppermost in the supplicant's mind.

CHAPTER FOUR

THE LIGHT ON THE ALTAR

We must not make the mistake of thinking that a candle is divine. We do not pray to a candle, but to God. The candle is a symbolic representation of the great lights of the universe — the Sun, Moon, Planets, Stars, and Heaven — and it is also symbolic of the light in our souls. We shall use the candle as a symbol of the light within us and the light that shall guide us, the light that makes the path before us clear, the light that banishes darkness and evil. It is this symbolism that makes our prayers complete, for candles enable us to make a close, confidential, and understanding contact with Divinity.

CANDLE COLOURS AND THEIR SYMBOLISM

From the past, whence comes much of our wisdom, we learn that people ascribed certain conditions and powers to colours. The basis for this is lost in antiquity. Here are the colours and the properties which I ascribe to them.

• **WHITE**	for Purity, for Remembrance, for Joy, and for Hope
• **BLACK**	for Evil, for Death, and for Mourning
• **BROWN**	for Legal Matters, for Pets, and for Simple Happiness
• **PINK**	for Friendship, Romance, and Social Success
• **PURPLE**	for High Power, Command, and Majesty
• **BLUE**	for Blessing, Health, and Spiritual Healing
• **GREEN**	for Money, for Luck, and for Good Harvests
• **YELLOW**	for Spirituality and Devotion, and for Success
• **ORANGE**	for Changed Circumstances and to Open New Paths
• **RED**	for Love and Passion, for Blood and Vitality
• **GOLD**	for Good Fortune and Safety, and for the Sun
• **SILVER**	for Astral Travel, Psychic Visions, and for the Moon

Each of these colours is meant to cover various worldly conditions that may confront us. We can use our selected colour to help us concentrate as we burn our candles, and thus enable us to meet each condition or situation as it comes into our lives.

SUGGESTED ALTAR LAYOUTS

On this page are two suggestions, which I give you for guidance. You may know other ways of setting up an altar; follow your own inclinations.

ARRANGEMENT OF A TRINITARIAN ALTAR

Catholics may employ many holy altar images. Protestants do not use statuary or images of saints, and may prefer an unadorned cross or flowers.

Crucifix [or] Cross [or] Holy Statue [or] Holy Picture [or] Flowers

White Master Candle White Master Candle White Master Candle
Father [plus] Son [plus] Holy Ghost

Coloured Candle
For Your Special Desire

Incense Bible Open to
In a Burner Selected Psalm

ARRANGEMENT OF A MONOTHEISTIC ALTAR

The altar of those who venerate only God the Father might look like this.

Flowers [or] Lions of Judah [or] The Ten Commandments

White Master Candle Multi-Branched Candle Holder
Father [or] for an Eight-Day Octave

Coloured Candle
For Your Special Desire

Incense Bible Open to
In a Burner Selected Psalm

CHAPTER FIVE

PREPARING YOURSELF

If you are a clergy member and have not taken the covenant of God to do His work, you should at the least consecrate yourself to His aims in the matter of candle services. Ask God to bless your petitions and promise in return to carry out the Lord's works by some tangible evidence.

First cleanse and purify yourself. This can be done by bathing. Some people use Aromatic Charm Baths, according to various customs. Some bathe before their candle service. Others bathe each night for seven nights, using a different aromatic agent each night, and on the eighth night begin their service. Other people fast from sunrise to sunset, then make their petition to the Lord and light their candle, after which they break their fast.

You can begin the service with The Lord's Prayer from Matthew 6:9-13: *"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil ...for thine is the kingdom, and the power, and the glory, for ever. Amen."*

Alternatively, you may recite the Shema Prayer from Deuteronomy 6:4: *"Hear, O Isræl: the Lord our God, the Lord is one."*

Or you may choose to say a personal prayer like this:

"Almighty and all-wise Father of all men, I humbly beseech Thy divine aid in the furtherance of my prayer. Bless this home. Bless this humble supplicant. May You in Your divine wisdom and mercy find it acceptable in Your sight to help me in my quest."

You then place the candles for your service in position to be lighted.

CANDLE SAFETY

Do not put any candle directly on a cloth that covers your altar or on a piece of wood. Be careful that your candle is safe. You must at all times avoid the danger of fire. Do not burn candles near a curtain or near anything that is flammable. Keep them out of a draft or a wind that might carry the flame to something that might become a dangerous fire hazard.

SELECTING THE OPENING DAY OF A SERVICE

There are a great many people who consult horoscopes, from which they select their lucky days. These are the days on which they begin their services. One's birthday is also considered by many to be a most desirable day on which to begin a candle service. Some feel that the day of the week on which they were born is a good day to begin. Others choose the day of the week according to the ruling planet of each day. Some begin on the Full Moon or the New Moon, some on a feast day. Every week gives us another opportunity to raise our voice to Him in thankfulness.

LIGHTING THE INCENSE

It is customary to begin by lighting the incense. If you use self-lighting incense, make it into a cone and light it. If you prefer resin incense, set your charcoal alight in a burner, brazier, or thurible, and when you can see the hot coals, add the resin to it.

After the incense is lit, the service should begin with a prayer, asking the Lord's blessing on our undertaking.

LIGHTING THE CANDLE OF THE LORD

For some, a single Master Candle represents the Lord. This candle may be lit with a taper. After a short prayer, the Special Desire Candle may be lit with the same taper, or from the flame of the Master Candle.

LIGHTING THE HOLY TRINITY CANDLES

Some people begin with a prayer to the Holy Trinity. They light a taper before beginning their prayer and as they mention the name of the Father, the Son, and the Holy Ghost, they light one Master Candle for each name in the Trinity. Then, as they speak of their Special Desire, they light the coloured candle that is symbolic of the reason for their devotions.

This method may be used for Single-Candle, Seven-Candle, Sacred Octave, and Novena services, burning one candle daily in front of the Holy Trinity or Master Candles.

ANOTHER METHOD OF LIGHTING THE TRINITY

Some people position their candles and use a taper to light the Master Candle of the Father. The Father is then used to light the candle of the Son. The Son Candle brings the light to the Holy Ghost. Last, the Special Desire Candle is lighted by the Holy Ghost Candle, and so the light is brought from the Father to the supplicant. When this is done, you can proceed with the balance of the ritual according to your needs, wishes, and desires.

HOW TO USE BRANCHED CANDLE STANDS

A Trinity may be set in a three-branched candle stand.

A Seven-Day service may be set in a seven-branched candle stand.

A nine-branched stand is convenient for the Sacred Octave, if you set out all eight candles, then each evening at sunset light the central helper light, make your prayers, use the helper to ignite one candle, snuff the helper, replace it in its holder, and let your chosen candle burn to the socket.

IF A CANDLE SHOULD GO OUT

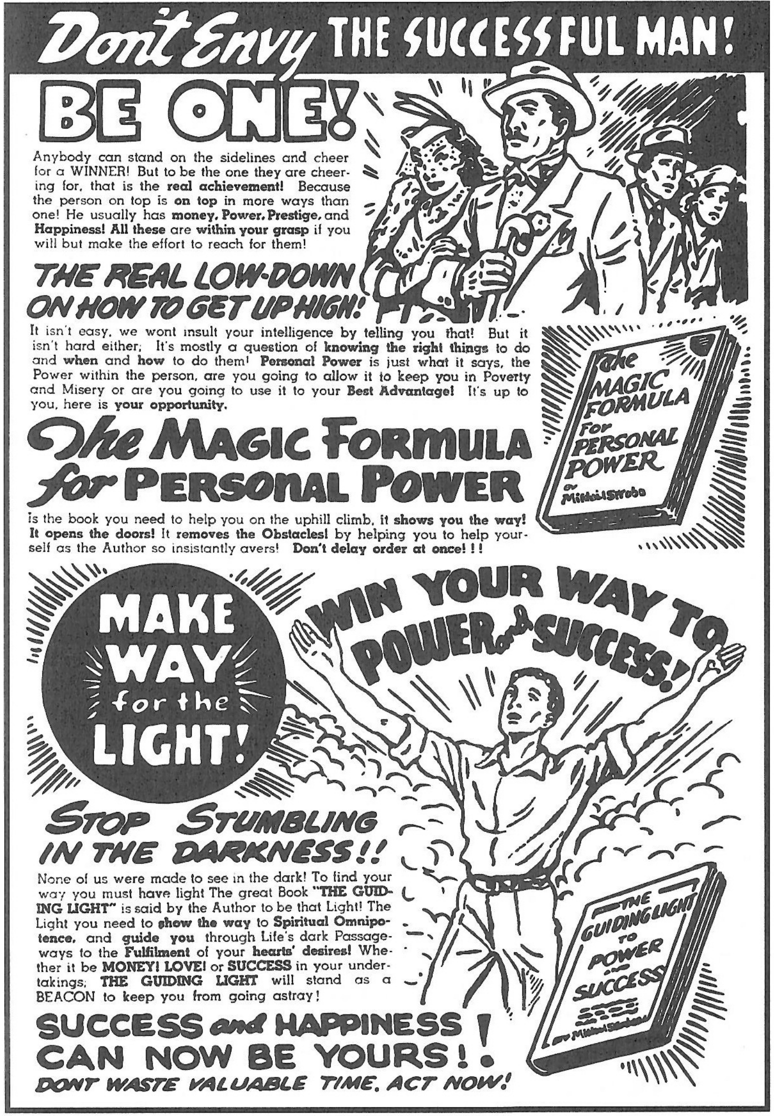
If a candle should go out during a service, some people start over at the beginning. They interpret this as a sign that their request is not acceptable in God's sight. If this happens, have faith, pray sincerely, put your trust in the Father of us all, and begin the service again.

SNUFFING AND RELIGHTING CANDLES

If for any reason you cannot burn a candle straight through, it is customary to snuff or pinch it out rather than to blow it out. Doing so signifies your intention to return to the service when next you are able.

DISPOSING OF CANDLE WAX

Those who burn candles at home are apt to bury the wax in their yards. Some wrap and tie it a handkerchief and carry it to a place of disposal, such as a crossroads, to disperse their prayer, or a cemetery, to bury it.


Don't Envy THE SUCCESSFUL MAN!
BE ONE!
THE REAL LOW-DOWN ON HOW TO GET UP HIGH!
The MAGIC FORMULA For PERSONAL POWER by Mikhail Strabo
The Magic Formula for Personal Power
MAKE WAY for the LIGHT!
WIN YOUR WAY TO POWER and SUCCESS!
STOP STUMBLING IN THE DARKNESS!!
THE GUIDING LIGHT TO POWER AND SUCCESS by Mikhail Strabo
SUCCESS and HAPPINESS CAN NOW BE YOURS!!
DONT WASTE VALUABLE TIME. ACT NOW!

Anybody can stand on the sidelines and cheer for a WINNER! But to be the one they are cheering for, that is the **real achievement!** Because the person on top is **on top** in more ways than one! He usually has **money, Power, Prestige,** and **Happiness! All these** are **within your grasp** if you will but make the effort to reach for them!

It isn't easy, we wont insult your intelligence by telling you that! But it isn't hard either; It's mostly a question of **knowing the right things** to do and **when** and **how** to do them! **Personal Power** is just what it says, the Power within the person, are you going to allow it to keep you in Poverty and Misery or are you going to use it to your **Best Advantage!** It's up to you, here is **your opportunity.**

Is the book you need to help you on the uphill climb, it **shows you the way! It opens the doors!** It **removes the Obstacles!** by helping you to help yourself as the Author so insistantly avers! **Don't delay order at once! ! !**

None of us were made to see in the dark! To find your way you must have light The great Book **"THE GUIDING LIGHT"** is said by the Author to be that Light! The Light you need to **show the way** to **Spiritual Omnipotence,** and **guide you** through Life's dark Passageways to the **Fulfilment** of your **hearts' desires!** Whether it be **MONEY! LOVE!** or **SUCCESS** in your undertakings; **THE GUIDING LIGHT** will stand as a BEACON to keep you from going astray!

1944 Advertisements for Mikhail Strabo's "The Guiding Light to Power and Success" and "The Magic Formula for Personal Power." Art and lettering by Charles C. Dawson (1889-1981) for King Novelty / Famous Products, which distributed Strabo's Guidance House publications nationwide.

CHAPTER SIX

THE POWER OF ONE: SINGLE-CANDLE RITES

The number One symbolizes wholeness, unity, the Universe, and its Creator. It also represents a single focus of thought and desire. For these reasons, some people conduct their devotions by using only one candle, either as a solitary light or accompanied by one or three Master Candles. The size of the candle is not important, but they make certain to use one with the proper colour wax for the type of request they are making.

People often chose to burn their single candles on special dates that are meaningful. These are selected in various ways, for instance through Astrology, by means of the Moon, according to the position of the Stars, or to commemorate a birth, a wedding, or a death. Many select a Psalm to recite. They may read aloud from the Bible or write the Psalm out in their own handwriting and place the paper beneath the candle stand. Some select a Seal or Talisman to correspond with their request or wish, and use it in connection with their prayer. They may leave the Bible open on the table, and place the seal beneath the candle stand. They may burn the seal at the conclusion of their devotions or carry it with them.

A common way to enter into One-Candle Devotions for the fulfillment of desires is to dress the candle with Holy Oil or some named oil, burn incense, and light the candle with a prayer. Some conduct their devotions on one night, others burn the candle for a specified period of time, usually 15 minutes, each night, according to a predetermined periodicity, such as once a week, twice a week, every fortnight, once a month, or once a year. This periodicity is selected as part of the vow made by the practitioner, and the vow is strictly kept, one candle at a time.

A single candle may be burned inside a triangle of three Master Candles, or it may be burned upon a triangular piece of paper, at the points of which three Seals are inscribed or three brief petitions are written. Both of these forms are called "burning a candle in a triangle."

More than one person can take part in a Single-Candle service. They can attend the same altar; however, each person should use his or her own Special Desire Candle. The prayers of two or more can rise like a fountain to the heart of the Lord, our God.

HOPE AND JOY
A WHITE CANDLE WITH PSALMS 96

Some people believe that white is the colour used to denote joy and hope for good things that have not yet come to pass. Many women embark upon marriage wearing white, and many infants are swaddled in white blankets. And just as surely, it is a common custom that the dead are shrouded in white linen and buried in hope of resurrection and joy.

According to this belief, many people burn white candles in joyous times and in times of anticipatory hopefulness. Others consider white candles to be symbolic of purity and of their dedication to living a charitable life in accord with the Lord's Ten Commandments of uprightness.

Some people burn a single white candle on any day on which they intend thank Good for blessings or make a wish for happiness for themselves or for others. Others light white candles for hope and joy in a more general sense, and do so on Mondays, Wednesdays, and Fridays, meanwhile reading the 96th Psalm at each setting of a candle.

O sing unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

SOCIAL SUCCESS

A PINK CANDLE WITH PSALMS 98

For social success and accomplishment, to foster friendship with righteous and just people of all faiths and origins, to ease your way into a new situation connected to a change of school, job, or neighbourhood, and to enhance budding romantic affections with one whose trust you wish to cultivate, you may begin by burning a pink candle every day in the week until things begin to break your way.

Observe any signs of change that favour you and follow through with increased attention and companionability. Once the surrounding social conditions have definitely altered to your advantage, and you are receiving acceptance, friendship, or romance, you may continue to burn single pink candles at the rate of three times a week, on Monday, Wednesday, and Friday.

When your desired social relationships are distinctly going your way, you may continue to burn a single pink candle once a week, on Friday, and do so until you are fully satisfied with your luck and and your achievements in social and romantic matters.

You may read the 98th Psalm one time with each candle you light, and because this Psalm refers to songs of praise, some people also sing or play recorded inspirational music during their candle service.

O sing unto the Lord a new song; for He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him,

The Lord hath made known His salvation; His righteousness hath He revealed in the sight of the nations.

He hath remembered His mercy and His faithfulness toward the house of Isræl, and the ends of the earth have seen the salvation of our God.

Shout unto the Lord, all the earth. Break forth and sing for joy, yes, sing praises. Sing praises unto the Lord with the harp; with the harp and the voice of melody. With trumpets and sound of the horn shout ye before the King, the Lord.

Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands. Let the mountains sing for joy together before the Lord, for He is come to judge the earth;

He will judge the world with righteousness, and the peoples with equity.

LOVE

A RED CANDLE WITH PSALMS 45 OR 142

For matters of love, or to bring back lost lovers, red candles are burned on nine days, repeating the name of the loved one three times and reciting a Psalm before lighting each candle.

If the object is to enflame love, read portions of the 45th Psalm and light a single red candle on Monday, Wednesday, and Friday for three weeks.

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness.

Thou lovest righteousness, and hatest wickedness: therefore God hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

If the object is to return a lost lover, read the 142nd Psalm, and burn a single red candle on nine consecutive nights, for speed is of the essence.

With my voice I cry unto the Lord; with my voice I make supplication unto the Lord. I pour out my complaint before Him. I shewed before Him my trouble. When my spirit fainteth within me — Thou knowest my path — in the way wherein I walk have they hidden a snare for me.

Look on my right hand, and see, for there is no man that knoweth me; I have no way to flee; no man careth for my soul.

I have cried unto Thee, O Lord; I have said, "Thou art my refuge, my portion in the land of the living." Attend to my cry; for I am brought very low; deliver me from my persecutors; for they are too strong for me. Bring my soul out of prison, that I may give thanks unto Thy name; the righteous shall crown themselves because of me; for Thou wilt deal bountifully with me.

SPIRITUAL VICTORY

A YELLOW CANDLE WITH PSALMS 59

Burning a yellow candle is said to develop the spiritual powers through which you may see your foes confounded and vanquished. It will make you dream and your dreams will be clear to you. Burn a yellow candle every Tuesday, Thursday, and Saturday, reading the 59th Psalm with each candle.

Deliver me from mine enemies, O my God; set me on high from them that rise up against me.

Deliver me from the workers of iniquity, and save me from the men of blood. For, lo, they lie in wait for my soul. The impudent gather themselves together against me; not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault. Awake Thou to help me, and behold. Thou therefore, O Lord God of hosts, the God of Isræl, arouse Thyself to punish all the nations; show no mercy to any iniquitous traitors.

They return at evening, they howl like a dog, and go round about the city. Behold, they belch out with their mouths; swords are in their lips, "For who," say they, "doth hear?"

But Thou, O Lord, shalt laugh at them; Thou shalt have all the nations in derision. Because of his strength, I will wait for Thee; for God is my high tower. The God of my mercy will come to meet me; God will let me gaze upon mine adversaries.

Slay them not, lest my people forget, make them wander to and fro by Thy power, and bring them down, O Lord our shield. For the sin of their mouth, and the words of their lips, let them even be taken in their pride, and for cursing and lying which they speak.

Consume them in wrath, consume them, that they be no more; and let them know that God ruleth in Jacob, unto the ends of the earth. And they return at evening, they howl like a dog, and go about the city; Let them wander up and down for meat, and grudge if they be not satisfied.

But as for me I will sing of Thy strength; yes, I will sing aloud of Thy mercy in the morning; for Thou hast been my high tower, and a refuge in the day of my distress.

O my strength, unto Thee I will sing praises; For God is my high tower, the God of my mercy.

BENEFICIAL CHANGES

AN ORANGE CANDLE WITH PSALMS 46

Burning orange candles is said to make a person attractive to potential helpers, allies, and companions, engaging their assistance in opening the way to desired changes, and thus, with their aid and the grace of God, to bring about planned relocations, shifts in job responsibilities, or complete career changes, even going so far as to undertake profound personal transformations in outward appearance and inward attitude.

Orange candles are believed to increase verbal facility and volubility. Because a single word said at the right time to the right person may bring about a complete transformation of one's circumstances, this enhanced ability to captivate others in conversation is thought to increase opportunities, to bring about fortuitous offers, and to promote one's best chances for accomplishment. Burn orange candles on Wednesdays and Sundays and read the 46th Psalm at the setting of each candle light.

God is our refuge and strength, a very present help in trouble.

Therefore will we not fear, though the earth do change, and though the mountains be moved into the heart of the seas;

Though the waters thereof roar and foam, though the mountains shake at the swelling thereof.

There is a river, the streams whereof make glad the city of God, the holiest dwelling place of the Most High.

God is in the midst of her, she shall not be moved; God shall help her, at the approach of morning.

Nations were in tumult, kingdoms were moved; He uttered His voice, the earth melted.

The Lord of hosts is with us; The God of Jacob is our high tower.

Come, behold the works of the Lord, who hath made desolations in the earth.

He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire.

"Be still, and know that I am God; I will be exalted among the nations. I will be exalted in the earth."

The Lord of hosts is with us; the God of Jacob is our high tower.

MONEY
A GREEN CANDLE WITH PSALMS 61

Green candles are used by some people for the acquisition of money and for the furtherance of work and business matters of all kinds, including the harvest of crops and the sale of manufactured goods. They feel and believe that this practice will help them find and receive payment for their labour and send to them prosperous customers ready to recompense them well for whatever they produce or do. They relate that the practice of burning green candles encourages them to make wise investments in property and industry, gives them the energy needed to acquire funds through luck, and will remove the troubles caused by having to spend their savings on emergency repairs of whatever they own.

To bring in money and handle funds wisely, some people burn a single green candle on Mondays, Thursdays, and Fridays (or Saturdays), and read the 61st Psalm one time at the lighting of each candle. Monday is for the growth of the Moon, Thursday for Jupiter's prosperity, Friday is payday for many people, and Saturday rules agricultural harvests.

There are also those who prefer to set one green candle alight, with the same 61st Psalm, at the beginning of each lunar month, when the new crescent Moon is visible shortly after sunset, and they do so in the belief that as the Moon waxes or grows each month, so will their money increase.

Hear my cry, O God; attend to my prayer.

From the end of the earth will I call unto Thee, when my heart fainteth; lead me to a rock that is too high for me.

For Thou hast been a refuge for me, a tower of strength in the face of the enemy.

I will dwell in Thy tent for ever.

I will take refuge in the covert of Thy wings.

For Thou, O God, hast heard my vows; Thou hast granted the heritage of those that fear Thy name.

Mayest Thou add days unto the king's days! May his years be as many generations! May he be enthroned before God forever! Appoint mercy and truth, that they may preserve him.

So will I sing praise unto Thy name for ever, that I may daily perform my vows.

HEALING
A BLUE CANDLE WITH PSALMS 81

Some people believe the colour blue is good when they are under a doctor's care and seek healing for physical and mental ills. They state that a blue candle's flame is also supposed to make them strong spiritually in dealing with the body's periodic frailty. They may set a small blue candle alight the night before expecting to keep a hospital appointment, or they may burn one blue light daily on Wednesday, Friday, and Sunday and read the 81st Psalm.

Sing aloud unto God our strength; Shout unto the God of Jacob.

Take up the melody, and sound the timbrel, the sweet harp with the psaltery. Blow the horn at the new moon and at the full moon for our feast day, for it is a statute for Isræl, an ordinance of the God of Jacob.

He appointed it in Joseph for a testimony, when he went forth against the land of Egypt. The speech of one that I knew not did I hear.

"I removed his shoulder from the burden; his hands were freed from the basket."

Thou didst call in trouble, and I rescued thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah.

Hear, O my people, and I will admonish thee; Isræl, if thou wouldst hearken unto me!

There shall no strange god be in thee; neither shalt thou worship any foreign god.

I am the Lord thy God, who brought thee up out of the land of Egypt; Open thy mouth wide and I will fill it.

But My people hearkened not to My voice; and Isræl would none of Me. So I let them go after the stubbornness of their heart, that they might walk in their own counsels.

Oh that My people would hearken unto Me, that Isræl would walk in My ways! I would soon subdue their enemies, and turn My hands against their adversaries.

The haters of the Lord should dwindle away before Him; and their punishment should endure forever.

They should also be fed with the fat of wheat; and with honey out of the rock would I satisfy thee!

POWER TO OVERCOME

A PURPLE CANDLE WITH PSALMS 138

Purple candles are supposed to give people the power to guide and direct others and the power to overcome, both materially and spiritually, those false friends and open foes who seek to dominate a situation. As purple is said to be a colour of royalty and privilege, the light from a purple candle is thought to convey dignity, strength, nobility, and rulership to the one who uses it in a prayerful way.

Purple candles are used not only for personal power, but also when seeking advantage and rightful dominion over wrathful enemies, for it is said that their light can wield an influence for good over evil. They are thought to give truth-seekers the strength to prevail against the wicked ones who try to hold good people down. They give one kingly power to uphold justice and social progress. Those who employ purple candles advise us to burn one each evening, on Thursdays and Sundays, while calling upon God for aid by reading the 138th Psalm, and they note that these candles may also be burned in times of trouble, when asking the Lord for strength and courage.

I will praise thee with my whole heart: before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

LEGAL AID

A BROWN CANDLE WITH PSALMS 54 AND 71

Brown candles are supposed by many to work wonders in legal matters or in any case when false reports are given in a court of law or in the court of public opinion. People petition the Lord to aid justice and to silence false witnesses by burning brown candles nine days in succession and reading selected portions of the 35th Psalm at each lighting.

Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. In mine adversity they rejoiced. They gathered themselves together against me, and I knew it not; they did tear me, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth.

Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, "Aha, aha, our eye hath seen it."

O Lord: keep not silence: Stir up thyself, and awake to my judgement, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour.

Let them shout for joy, and be glad, that favour my righteous cause. And my tongue shall speak of thy righteousness and of thy praise all the day long.

SPIRITUAL WARFARE

ALTERNATING RED AND BLACK CANDLES WITH PSALMS 18

For spiritual warfare, the alternation of red and black candles is supposed to be excellent, as it is said to assist in destroying enemies and removing foes. The alternation of red and black candles may also be used to return evil wishes to one who sent them, whether known or not,

For these purposes it is recommended to light a single red candle on Tuesdays for warfare and a single black candle on Saturdays to bring the enemy low, dressing each candle with a suitable oil, and alternating them in this way until the condition clears up. To hasten victory over your enemies you may read aloud from Psalms 18, of which a few selected verses are printed here.

I will love Thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation,and my high tower.

I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken. There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.

Yea, He sent out His arrows, and scattered them; and He shot out lightnings, and discomfited them.

Thou wilt save the afflicted people; but wilt bring down high looks.

Thou wilt light my candle: the Lord my God will enlighten my darkness.

It is God that girdeth me with strength, and maketh my way perfect. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip.

For Thou hast girded me with strength unto the battle: Thou hast subdued under me those that rose up against me. Therefore will I give thanks unto Thee, O Lord, and sing praises unto Thy name.

MOURNING

A BLACK CANDLE WITH PSALMS 112

There are many people who burn a single black candle in association with their three White Master candles at the time of the death of a near or loved one, or upon learning of the death of a friend who has died in a distant land. This is a memorial candle, and the black colour is meant to symbolize our own mourning and loss; it does not imply any form of darkness that is attached to the one who has passed from this life. We believe that the departed one has joined the ranks of those who have earned the right to eternal life, and we mourn only our own loss.

Many people read the 112th Psalm of David in this connection and there are some who place a personal letter to the one who has died beneath the candle stand when conducting a black candle rite of mourning, and then set it aflame in the final dying light of the candle.

If available, a photograph or memento of the departed one may also be set above and behind the candle.

Praise ye the Lord.

Happy is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

Wealth and riches are in his house; and his merit endureth forever.

Unto the upright He shineth as a light in the darkness, gracious and full of compassion, and righteous.

Well is it with the man that dealeth graciously and lendeth, that ordereth his affairs rightfully. For he shall never be moved; the righteous shall be had in everlasting remembrance.

He shall not be afraid of evil tidings.

His heart is steadfast, trusting in the Lord.

His heart is established.

He shall not be afraid, until he gaze upon his adversaries.

He hath scattered abroad, he hath given to the needy.

His righteousness endureth forever; his horn shall be exalted in honour.

The wicked shall see, and be vexed.

He shall gnash with his teeth, and melt away.

The desire of the wicked shall perish.

REMEMBRANCE

A WHITE CANDLE WITH PRAYERS

White candles are used for devotions in remembrance of departed souls and also for contacting spirits. They may be lit on the anniversary of the departed one's birth or born day, but are more commonly associated with reflection on the anniversary of the loved one's death or homegoing day.

In Jewish custom, this day is called the yarzeit, the Yiddish word for "year's time" or "anniversary." The yarzeit candle is always white, and it is generally made inside a glass jar or metal container so that it may burn safely for 24 hours. Like all Jewish dates, the yarzeit is observed from nightfall to nightfall, so the yarzeit candle is lit at sundown, either in the home or at the grave site. With the dawn, while the candle is still burning, it is the custom to go forth to do good or charitable deeds in the name of the loved one, for the merit of the soul.

Jewish people often have two names — a secular name and a Hebrew or "Jewish Name." Additionally, they are known by the names of their parents. When lighting the candle, you may begin with Proverbs 20:27 and continue:

The soul of man is the candle of the Lord. I light this candle to bring peace to the soul of [Jewish name] (son / daughter) of [father's Jewish name]. May it be Your will that the soul of [Name] enjoy eternal life, with the souls of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, Leah, and the host of the righteous. Amen.

If you do not know the person's Jewish name, you may use the secular name. If you do not know the name of the father, you may use the name of the mother, or simply say, *"(son / daughter) of a Jewish family."*

You need not be Jewish to make an annual commemoration of the death of a family member or friend. This old prayer will serve people of all faiths:

Oh Lord, full of compassion, who dwells on high, grant true rest in the exalted spheres of the holy and pure to the soul of [Name], who has gone to the supernal world. Charity has been donated in remembrance of [his / her] soul; may the Lord shelter [him / her] with the covert of His wings forever, and bind [his / her] soul in the bond of life. The Lord is [his / her] heritage; may [he / she] rest in peace. Amen.

WEALTH

A GOLD CANDLE WITH PSALMS 150

When speaking of candles, the words "gold," "golden," or "gilded" are not alternative names for "deep yellow" or "dark yellow." Rather, these terms refer to candles that are usually white at their core, but which have been dipped in a rich metallic wax as a covering, and then over-dipped with a hard, clear wax coating. The "gold" in these candles is actually brass powder, but the effect is to produce a richly sparkling surface that, when reflecting the light of the flame, more closely resembles true gold than any mere coloured dye could do.

These candles represent the rays of the Sun and the radiance of God. They are more costly than the regular coloured candles, but that is appropriate, as their bright golden colour is supposed to bring in money in the form of coins and currency and to help you keep and build your wealth. They are also supposed to aid you to control the people with whom you come into contact by proclaiming your kingly or queenly powers over them. However, it must not be forgotten that wealth is only a small symbol of God's favour, and by no means the most important one. Therefore, when burning golden tapers on Tuesday, to rule over others as crowned royalty, or when burning them on Sunday, for an increase in wealth, the 150th Psalm of praise to the Lord is read three times each time a candle is lit.

Hallelujah!
Praise God in His sanctuary;
Praise Him in the firmament of His power.
Praise Him for His mighty acts;
Praise Him according to His abundant greatness.
Praise Him with the blast of the horn;
Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance;
Praise Him with the stringed instruments and the pipe.
Praise Him with the loud sounding cymbals;
Praise Him with the clanging cymbals.
Let every thing that hath breath praise the Lord.
Hallelujah!

MYSTICISM

A SILVER CANDLE WITH PSALMS 16

Candles that are called by names such as "silver," "silvery," or "silvered" are quite distinct from those that are white or light grey. True, they are usually white at their core, but they have been dipped in a covering of densely metallic wax, and then over-dipped with a hard, clear wax coating. The "silvery" shine of these candles is actually aluminum powder, but the effect is to produce an entrancingly shimmery surface that, when reflecting the light of the flame, is more visually representative of true silver than any simple coloured dye could be.

These candles represent the rays of the Moon and symbolize the Shekinah or divine presence of God. They are more costly than the regular coloured candles, but are favoured by those who work by the light of the Moon while undertaking mystical and psychic exercises and reciting the 16th Psalm, in which the author, King David, contemplates the mystery of God's blessing of everlasting life and rejoices in it.

Preserve me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee, but to the holy ones that are in the earth, and to the mighty ones, in whom is all my delight.

May the sorrows be multiplied of those that hasten after another god: their drink offerings of blood will I not offer, nor will I take up their names into my lips.

The Lord is the allotted portion of mine inheritance and of my cup: thou maintainest my lot. Portions have fallen unto me in pleasant places; yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel. My conscience also instructs me in the night.

I have set the Lord always before me. Because He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my soul rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in the grave; neither wilt thou suffer thine Pious One to see corruption.

Thou wilt shew me the path of life. In thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

CHAPTER SEVEN

THE POWER OF SEVEN: PLANETARY CANDLES

Seven is generally accepted as a magical number and it is supposed to possess a special magical significance. We have The Seven Wonders of the World, the Seventh Son of a Seventh Son, The Seven Churches, The Seven Seas, the Appearance of Jesus to The Seven Disciples, The Seven Deadly Sins, and The Seven Holy Virtues. We know that God showed Joseph in a dream that there were to be Seven fat years to be followed by Seven lean years, and that the Seven lean cows ate up the Seven fat cows.

We also have The Seven Ages of Man, The Seven Days of Creation, The Seven Ruling Planets, The Seven Days of the Week, The Seven Jubilee Years of the Isrælites, the Book of the Seven Seals, The Seven Hills of Rome, The Seven Heavens of Islam, The Seven Treasures of Buddhism, The Seven Muslim Circumnambulations around the Kaaba, The Seven Champions of Christendom, and, from Asia, The Seven Gods of Luck and Fortune. Wherever we turn in Biblical or Esoteric Lore, we come across the virtues of the number Seven.

These and many similar beliefs have led to people undertaking to keep candles burning for seven days as a symbol of their faith.

Some burn seven candles, one per night, for one full week.

One method is to use a seven-branched candle stand, placing all seven of the candles in the stand on the first night, and lighting one each night.

Likewise, there is the cross of seven candles, shown on page 16, in which seven candles stand in a pan of sand and one is lit each evening.

Others may burn a single candle marked in seven sections or knobs, lighting one section every evening, and snuffing it out when it is done.

Still others burn large, specially-made seven-day candles during these periods of devotion. At times during this Seven Day rite, specific prayers are offered up and incense is burned to give the room an aura of holiness, and at these times they may light smaller, variously-coloured candles for particular aims to be achieved during their week-long vigil of prayer.

Finally, some people use glass votive lights instead of free-standing candles during their seven-day vigils. These come in assorted sizes and colours. The word "votive" is evidence of the dedicant's vows to God.

SEVEN DAYS, SEVEN PLANETS, SEVEN COLOURS

A great many people believe that each day of the week has its own particular colour. They may wear a tie or a ribbon of the day's colour or display a piece of silk in their home to commemorate it. They may use the day's colour in the candles they burn on their home altars. I give you here a list of weekdays, the planets said to rule them, and their colours:

MONDAY	The Moon	Pale Blue or Silver Candles
TUESDAY	Mars	Red Candles
WEDNESDAY	Mercury	Orange Candles
THURSDAY	Jupiter	Purple or Cobalt Candles
FRIDAY	Venus	Green Candles
SATURDAY	Saturn	Indigo or Black Candles
SUNDAY	The Sun	Yellow or Gold Candles

Single-Candle Devotions may be made with prayers for specific wishes that accord with the powers of the Seven Sacred Planets. These are lit on the Planetary Days, at the Planetary Hours, to be described.

Some people place a Daily Planetary Candle on the right of the altar and light it before the day's portion of a Seven-Day Service or Sacred Octave.

Some use a Daily Planetary Candle in place of a Master Candle. They start in darkness, light the Planetary Candle, perform their regular ritual, and let the Planetary Candle burn until all the other candles are finished.

The outer planets, visible by telescope, do not rule any days, but they do have symbolic colours. These are used by some in making Astral Candles:

—	Uranus	Aqua-Blue Candles
—	Neptune	Blue or Blue-Green Candles
—	Pluto	Brownish-Black Candles

THE SEVEN PLANETS AND THE ORPHIC HYMNS

In saluting the Seven Sacred Planets, you may recite before them the appropriate ancient Greek Orphic Hymns to the Planets, according to the old English translation by Thomas Taylor. These are provided on the pages devoted to the symbolism of the Planetary Days.

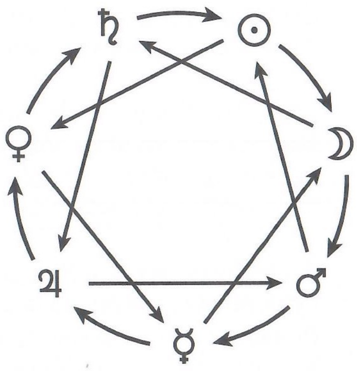
THE PLANETARY HOURS

In addition to the assignment of a day of the week to each planet, some people may assign planetary hours to each day, and light their candles on a planetary hour as well as a planetary day. They may, for instance, choose the hour of Venus for charm and beauty, on a Wednesday, the day of Mercury, for good communications. Or they may double the power of Venus by choosing a graceful Venus hour on Friday, the lovely Venus day.

Planetary days start at sunrise. Unlike a fixed clock, with 24 sixty-minute hours in a day, the period from sunrise to sunset is divided into twelve equal planetary hours and so is the time from sunset to sunrise. In Summer, the daylight planetary hours are longer than the nighttime hours, and during the Winter, the reverse is true. Only at the equinoxes, when the length of day and night are equal, will the length of the planetary hours be the same for both day and night.

The first planetary hour of each day is assigned to the planet that rules the day and gives the day its name. Thus the first planetary hour on Sunday is ruled by the Sun, but the first planetary hour on Monday is ruled by the Moon. After the first hour, the rulers of the hours follow the Chaldean Order, as shown. To learn it, draw a seven-pointed star, inscribe a circle around it, and name the star points for the planets that rule the weekdays, in clockwise order: Sun, Moon, Mars, and so forth. Then, starting with the Sun, trace counter-cloclwise along the star-path, skipping every other planet, and reveal the Chaldean Order. Thus, you will learn that the second planetary hour on Sunday is ruled by Venus and the third by Mercury.

Because the planetary hours vary in length according to the length of day and night throughout the year, calculating them is a bit of a mathematical task. Luckily for us, astrologers long ago worked out their lengths for every day of the year, and so you may purchase a mechanical planetary hour calculator, read them from a book, or find them online by searching for the keywords "planetary hour calculator."



SUNDAY, THE SUN: HEALTH, FAME, AND SUCCESS

The day of the Sun, also known as Sol or Apollo, is for prayers, works, and rites connected with fatherhood, men and boys, blessing, health and healing, success, fame, and will power. The symbolic candle colours are yellow or gold. The incense is Frankincense. Flowers on the altar, may be yellow Yarrow, orange Calendula or Marigold, or yellow Daisies and Sunflowers. Dress your candle with Sun Oil, write your wish on paper, and place it beneath the light. Burn the candle on Sunday, at a Sun hour, as you read aloud portions of the ancient Orphic Hymn:

HYMN TO APOLLO OR THE SUN

Lord of the Seasons, beaming light from far,
Sonorous, dancing in thy four-yoked car.
With thy right hand the source of morning light,
And with thy left the father of the night.

Agile and vig'rous, venerable Sun,
Fiery and bright around the heavens you run,
Foe to the wicked, but the good man's guide,
O'er all his steps propitious you preside.

With various-sounding golden lyre 'tis thine
To fill the world with harmony divine.
Father of ages, guide of prosperous deeds,
The world's commander, borne by lucid steeds.

Bright eye, that round the world incessant flies,
Doomed with fair fulgid rays to set and rise;
Dispensing justice, lover of the stream,
The world's great master, and o'er all supreme.

Faithful defender, and the eye of right,
Of steeds the ruler, and of life the light:
Propitious on your mystic labours shine,
And bless thy suppliants with life divine.

MONDAY, THE MOON: HOME, DREAMS, VISIONS

The day of the Moon, also known as Luna, Selene, Diana, or Artemis, is for prayers, works, and rites related to motherhood, women and girls, home, family, dreams, psychic visions, the night, and water. The candle colours are white, blue, or silver, fixed with Moon Oil. The incense is Jasmine or Kananga. Altar flowers are white; silvery-leafed Willow, and Artemisia are also favourable. Write your wish on paper and place it beneath the light. Burn the candle on Monday at a Moon hour, where the moonlight can fall on it. Read aloud the ancient Orphic Hymn:

HYMN TO DIANA OR THE MOON

Hear, Goddess queen, diffusing silver light,
Bull-horn'd, and wand'ring thro' the gloom of Night.
With stars surrounded, and with circuit wide
Night's torch extending, through the heav'ns you ride:

Female and male, with silv'ry rays you shine,
And now full-orb'd, now tending to decline.
Mother of ages, fruit-producing Moon,
Whose amber orb makes Night's reflected noon:

Lover of horses, splendid queen of night,
All-seeing pow'r, bedeck'd with starry light,
Lover of vigilance, the foe of strife,
In peace rejoicing, and a prudent life:

Fair lamp of Night, its ornament and friend,
Who giv'st to Nature's works their destin'd end.
Queen of the stars, all-wise Diana, hail!
Deck'd with a graceful robe and ample veil.

Come, blessed Goddess, prudent, starry, bright,
Come, moony-lamp, with chaste and splendid light,
Shine on these sacred rites with prosp'rous rays,
And pleas'd accept thy suppliants' mystic praise.

TUESDAY, MARS: POWER, WAR, AND VICTORY

The day of Mars, also known as Ares or Twi, is for prayers, works, and rites of strength, athleticism, competition, contention, open conflict, confrontation, war, courage, power, risk-taking, machinery, engines, victory, and blood. The candle colour is red, fixed with Mars Oil. The incense is Frankincense. Altar flowers are various shades of red and, if possible, should include those with thorns or spines, such as Barberry, Cactus and Rose. Aloes, Basil, Black Pepper, Cardamom, Cayenne, Chaney Root, Chili Pepper, Cumin, Galangal, Garlic, Gentian, Ginger, Masterwort, Mugwort, Mustard, Nettle, Sarsaparilla, Self-Heal, Tobacco, Turmeric, and Wormwood are also favourable. Write your wish on paper, place the paper beneath your candle and light it on a Tuesday during an hour of Mars. As it burns, and whenever you require strength, read aloud the ancient Orphic Hymn:

HYMN TO ARES OR MARS

Magnanimous, unconquer'd, boistrous Mars,
In darts rejoicing, and in bloody wars
Fierce and untam'd, whose mighty pow'r can make
The strongest walls from their foundations shake:

Mortal destroying king, defil'd with gore,
Pleas'd with war's dreadful and tumultuous roar:
Thee, human blood, and swords, and spears delight,
And the dire ruin of mad savage fight.

Stay, furious contests, and avenging strife,
Whose works with woe, embitter human life;
To lovely Venus, and to Bacchus yield,
To Ceres give the weapons of the field;

Encourage peace, to gentle works inclin'd,
And give abundance, with benignant mind.
Suppress the rage of fire's unweary'd frame
And still preserve our nature's vital flame.

WEDNESDAY, MERCURY: SPEECH AND GAMING

The day of Mercury, also known as Wotan or Hermes, is for prayers, works, and rites related to communication, messages, verbal skills, trickery, gambling, gaming, speech, and broadcasting. The candle colour is orange, fixed with Mercury Oil. The incense is Frankincense, Altar flowers are orange. Cinnamon, Dill, Lavender, Licorice, Marjoram, Mullein, Star Anise, Sweet Woodruff, and Thyme are also favourable. Write out your wish on a piece of paper, place the paper beneath the candle, light the candle on a Mercury hour, and read aloud the ancient Orphic Hymn:

HYMN TO HERMES OR MERCURY

Hermes, draw near, and to my pray'r incline,
Angel of Jove, and Maia's son divine;
Prefect of contest, ruler of mankind,
With heart almighty, and a prudent mind.

Celestial messenger of various skill,
Whose pow'rful arts could watchful Argus kill.
With winged feet 'tis thine thro' air to course,
O friend of man, and prophet of discourse;

Great life-supporter, to rejoice is thine
In arts gymnastic, and in fraud divine.
With pow'r endu'd all language to explain,
Of care the loos'ner, and the source of gain.

Whose hand contains of blameless peace the rod,
Corucian, blessed, profitable God.
Of various speech, whose aid in works we find,
And in necessities to mortals kind.

Dire weapon of the tongue, which men revere,
Be present, Hermes, and thy suppliant hear;
Assist my works, conclude my life with peace,
Give graceful speech, and memory's increase.

THURSDAY, JUPITER: WEALTH AND GENEROSITY

The day of Jupiter, also known as Thor or Zeus, is for prayers, works, and rites of expansion, wealth, patronage, money, power, dignified rulership, and royalty. The symbolic candle colour is purple, dressed with Jupiter Oil. The incense is Storax. Altar flowers should be purple or lavender. Agrimony, Balm of Gilead, Bayberry, Black Walnut, Blessed Thistle, Blood Root, Borage, Cascara Sagrada, Chestnut, Comfrey Root, Couch Grass, Dandelion Root, Fennel Seed, Fenugreek Seed, Feverfew, Five Finger Grass, Goldenseal, Hops, Hyssop, Irish Moss, Juniper, Licorice, Linden, Magnolia, Nutmeg, Oak, Sage, Sampson Snake Root, Skullcap, Sweet Gum, Tonka Bean, Yarrow, and Yellow Dock Root are favourable. Write your wish on paper, place the paper beneath the candle and light the candle on a Jupiter hour. Read aloud the ancient Orphic Hymn:

HYMN TO ZEUS OR JUPITER

O Jove, much-honour'd, Jove supremely great,
To thee our holy rites we consecrate,
Our pray'rs and expiations, king divine,
For all things to produce with ease thro' mind is thine.

Hence mother Earth and mountains swelling high
Proceed from thee, the deep and all within the sky.
Saturnian king, descending from above,
Magnanimous, commanding, sceptred Jove;

All-parent, principle and end of all,
Whose pow'r almighty shakes this earthly ball;
Ev'n Nature trembles at thy mighty nod,
Loud-sounding, arm'd with light'ning, thund'ring God.

Source of abundance, purifying king,
O various-form'd, from whom all natures spring;
Propitious hear my pray'r, give blameless health,
With peace divine, and necessary wealth.

FRIDAY, VENUS: PLEASURE, ART, AND LOVE

The day of Venus, also known as Freya and Aphrodite, is for prayers, works, and rites of love, pleasure, sexuality, artistry, and, in the United States, where money is green and many paychecks are made out on Fridays, it is also, like Thursday, a day of money. Candle colours are green or pink, fixed with Venus Oil. The incense is Rose. Altar flowers are pink. Angelica, Althæa, Carnation, Cherry, Clover, Flax, Pomegranate, Raspberry, and Rose are also favourable. Write your wish on paper, place it beneath the candle, light it on a Venus hour, and read aloud the ancient Orphic Hymn:

HYMN TO APHRODITE OR VENUS

Heav'nly, illustrious, laughter-loving queen,
Sea-born, night-loving, of an awful mien;
Crafty, from whom necessity first came,
Producing, nightly, all-connecting dame:

Tis thine the world with harmony to join,
For all things spring from thee, O pow'r divine.
The triple Fates are rul'd by thy decree,
And all productions yield alike to thee:

Whate'er the heav'ns, encircling all contain,
Earth fruit-producing, and the stormy main,
Thy sway confesses, and obeys thy nod,
Awful attendant of the brumal God:

Goddess of marriage, charming to the sight,
Mother of Loves, whom banquetings delight;
Source of persuasion, secret, fav'ring queen,
Illustrious born, apparent and unseen:

Great sceptre-bearer of the Gods, 'tis thine,
Mortals in necessary bands to join;
Come, all-attractive, to my pray'r inclin'd,
For thee, I call, with holy, reverent mind.

SATURDAY, SATURN: DUTY, CURSES, AND DEATH

The day of Saturn, also known as Chronos, is for prayers, works, and rites of agriculture, duty, obstacles, enemies, curses, death, and restrictions upon the works of others. The candle colour is black, fixed with Saturn Oil. The incense is Storax. Altar flowers are dark or consist of bare branches. Alder, Bistort, Cypress, Dogwood, Foxglove, High John the Conqueror, Holly, Solomon's Seal Root, Sumac, Thyme, Tobacco, and Wintergreen are favourable. Write your wish on paper, place it beneath the candle, and light the candle on a Saturn hour as you read aloud the ancient Orphic Hymn:

HYMN TO CHRONOS OR SATURN

Etherial father, mighty Titan, hear,
Great fire of Gods and men, whom all revere:
Endued with various council, pure and strong,
To whom perfection and decrease belong.

Consumed by thee all forms that hourly die,
By thee restored, their former place supply;
The world immense in everlasting chains,
Strong and ineffable thy power contains;

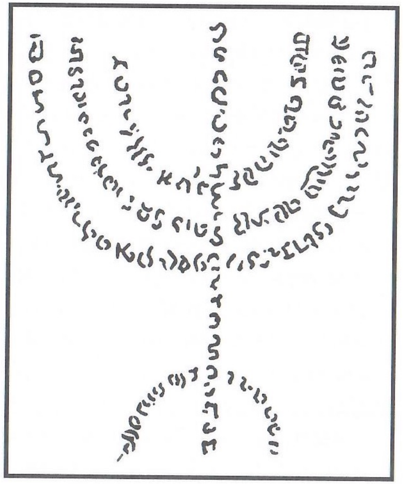
Father of vast eternity, divine,
O mighty Saturn, various speech is thine:
Blossom of earth and of starry skies,
Husband of Rhea, and Prometheus wise.

Obstetric Nature, venerable root,
From which the various forms of being shoot;
No parts peculiar can thy power enclose,
Diffused thro' all, from which the world arose.

O, best of beings, of a subtle mind,
Propitious hear to holy prayers inclined;
The sacred rites benevolent attend,
And grant a blameless life, a blessed end.

A SEVEN-DAY DEVOTION FOR PROTECTION

A week-long prayer for protection is made by loading a seven-branched candlestick with seven coloured candles, in the order of the days of the week, and under it placing this Candlestick Seal No. 1 from *The Sixth and Seventh Books of Moses*. Ignite each light on its day, reciting the 91st Psalm.



He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, "He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence."

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."

CHAPTER EIGHT

THE POWER OF EIGHT: THE SACRED OCTAVE

There are a great many people who feel that a single prayer offered to their Creator in a moment of distress, pain, or sorrow, is enough to bring them the results they desire. However it is my belief that if a thing is worth praying for, it is worth praying for over a longer period than a moment snatched from some pleasure or worldly pursuit.

A Sacred Octave is a tryst that we keep with the Lord. We maintain it for 8, 16, 24, 32, or even 48 days. During this period we should set aside a definite time of the day, the same time on consecutive days, to be given over to our devotions. During this period we prepare ourselves for acceptance by the Lord and pray for the success of our Sacred Octave, and our prayers.

We erect our prayers, pointing towards the Octave of our devotions, the Eighth Day of a Sacred Feast. The Eighth Day is presumed to be the holiest of them all. It is supposed to mark the culmination of our adoration, the climax of our expression of faith. The Eight Days of Prayer, of Honour, and of Faith, prepare us for acceptance by HIM.

In setting out a Sacred Octave some use a series of single candles, and some fill a multi-branched candle stand with the eight candles to be lit on the eight days. If you work with the Seals of Moses, as explained in Chapter Eleven, place the appropriate Seal beneath your candle stand.

Do not enter into more than one Sacred Octave at a time. Keep your mind filled with the purpose of your present commitment. If you wish, you may continue your Sacred Octave for as many periods as you desire. For example, if you enter into a 16-day Sacred Octave, you may continue, if you wish, with another 16-day period, and so on.

In praying to the Lord, ask for that which you need most. Do not ask the Lord to give you things that are manifestly out of your reach. Be humble, modest, and contrite, and if you are worthy, the Lord will give. But above all, you must make yourself worthy. Prayer is not enough. You must live your prayers twenty-four hours a day. We cannot be sinful and evil at will and expect the Lord to grant us our wishes. However, the Lord will shower his blessings upon those who deserve them, and He will welcome a sinner into His fold, if that sinner cast his sin from him.

A SACRED OCTAVE FOR MONEY MATTERS

16 DAYS, GREEN CANDLES, PSALMS 23, SEAL NO. 2

It is not unusual to make a Sacred Octave for Financial Success. Money is an important part of our lives and our thoughts are often taken up by it, so it is proper that we may pray for prosperity. In praying for money, never seek it for selfish reasons. Seek it only for the furtherance of God's work.

In this Sacred Octave, green candles are used in addition to three larger white Master Candles. Some people place Seal No. 2, the Special Seal of Treasure, beneath the green candle's stand. (See page 70.)

Select a definite day and a definite time and determine that you will continue this service for 16 days. On the first day, light the green candle with the Father Candle. On the second day, light the green candle with the Son Candle. On the third day, light the green candle with the Holy Ghost Candle. Continue this plan until the 16-day Sacred Octave is completed.

After each day's candles are lit, offer up your prayer, stating your desires in your own words, for the Lord will understand. Then observe a moment of silence and read the 23rd Psalm. After another silent prayer, you can close with the Lord's Prayer. Permit the small green candle to burn down and snuff the Master Candle for re-use. Continue this ritual for 16 days, lighting new candles each day until your Sacred Octave is completed.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou are with me: thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou annointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

A SACRED OCTAVE FOR SUCCESS
8 DAYS, PINK CANDLES, PSALMS 18, SEAL NO. 3

This Sacred Octave is continued for 8 days, using pink candles for your desire and white Master Candles for the altar. The desired objective is written on parchment on the back of Seal No. 3, the Seal of Good Fortune, which may be set beneath the candle stand. (See page 70.) The daily lighting ceremonies are followed by prayer, silence, meditation, and the reading of brief selections from the rather lengthy 18th Psalm.

I will love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; My God, my strength, in whom I will trust: My shield, and my horn of salvation, my high tower […]

He sent from above, He took me; He drew me out of many waters. He delivered me from mine enemy most strong, and from them that hated me. […] He brought me forth also into a large place; He delivered me, because He delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me.

With the merciful Thou will show Thyself merciful, with the upright man Thou will show Thyself upright. With the pure Thou will show Thyself pure; and with the crooked Thou dost show Thyself subtile. For Thou dost save the afflicted people; but the haughty eyes Thou dost humble.

For Thou will light my candle; the Lord my God will lighten my darkness. For by Thee I run upon a troop; and by my God do I scale a wall.

As for God, His way is perfect; the word of the Lord is tried; He is a shield unto all them that trust in him.

For who is God, save the Lord? and who is a Rock, save our God? The God that girdeth me with strength, and maketh my way perfect; Who maketh my feet like hinds,' and setteth me upon my high places. […]

Thou hast also given me Thy shield of salvation, and Thy right hand hath holden me up […] Thou hast enlarged my steps under me, and my feet have not slipped. […] Thou hast delivered me from the contentions of the people; Thou hast made me the head of the nation; a people whom I have not known serve me. As soon as they hear of me, they obey me […].

The Lord liveth, and blessed be my Rock; and exalted be the God of my salvation; […] Therefore I will give thanks unto Thee, O Lord, among the nations, and will sing praises unto Thy name.

A SACRED OCTAVE FOR LOVE AND RESPECT
16 DAYS, RED CANDLES, PSALMS 33, SEAL NO. 4

This Sacred Octave should be continued for 16 days, using red daily candles and white Master Candles. After dressing the day's candle, some people place it on a piece of parchment paper on which is written the name of the loved one on the back of Seal No. 4, the Seal of Love. (See page 70.) Light the Master Candles, then the daily candle. Follow with your prayer, silence, meditation, and a reading of the 33rd Psalm.

Rejoice in the Lord, O ye righteous, for praise is comely for the upright. Praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings. Sing unto him a new song: play skillfully with a loud noise. For the word of the Lord is right: and His works are done in truth. He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast.

The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord; and the people whom He has chosen for his own inheritance. The Lord looketh from heaven: He beholdeth all the sons of man. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works.

There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength.

Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy, to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord. He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let thy mercy be upon us, O Lord, according as we hope in thee.

A SACRED OCTAVE FOR HIGH POWER
32 DAYS, PURPLE CANDLES, PSALMS 104, SEAL NO. 5

This is usually a 32-day Sacred Octave during which purple candles are used along with three white Master candles. Remember that High Power comes only to those who deserve it and those who work for it. As in all things, prayer helps, but it is also necessary for the supplicant to do his own part. Prepare yourself for High Power. Live your life so that you can be worthy of it. Know how to use your High Power when you obtain it, for more harm is done by the misuse of power than through any force we know of. In your prayers during this Sacred Octave you can read selected portions of the 104th Psalm of David and use Seal No. 5, the Seal of Long Life. (See page 70.)

Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain. Who layeth the beams of His chargers in the waters: who maketh the clouds His chariot; who walketh upon the wings of the wind. Who maketh His angels spirits: His ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever.

Thou coverest it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled: at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou has set a bound that they may not pass over, that they may not again cover the earth....

O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. ... Thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure forever: The Lord shall rejoice in his works. He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

A SACRED OCTAVE FOR HEALING
24 DAYS, BLUE CANDLES, PSALMS 41, SEAL NO. 6

This Sacred Octave may be entered into for one's own health or for the health of another, especially if gossip about the nature of the illness or insincere sympathies have been expressed. This is usually a 24-day Sacred Octave, though some people carry it through for a lesser or longer period. Here blue candles are used in conjunction with the white Master Candles, writing on the parchment the name of the person for whose health and well-being you are praying. We must remember that more cures are brought about by prayer than through any other medium. When we put our problems in the hands of the Lord, they are in good hands, for our Heavenly Father watches carefully over us and leads us onward. He gives us strength. He is the Fountain Head of Health. He will bring us through. The 41st Psalm of David is usually said in such cases, and you may use Seal No. 6, the Seal of Power, under the candle stand. (See page 70.) After the Octave is done, the seal is given to the sick person to wear.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee. Mine enemies speak evil of me, "When shall he die, and his name perish?" And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. All that hate me whisper together against me: against me do they devise my hurt. "An evil disease," say they, "cleaveth fast unto him: and now that he lieth he shall rise up no more." Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. By this I know that thou favourest me, because mine enemy doth not triumph over me.

And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. Blessed be the Lord God of Isræl from everlasting, and to everlasting. Amen, and Amen.

A SACRED OCTAVE FOR PURITY
8 DAYS, WHITE CANDLES, PSALMS 51, SEAL NO. 10

This is an 8-day Sacred Octave in which white candles are used exclusively, being symbolic of purity. People who have erred in one way or another enter into this Octave to purify themselves, believing that error is a transitory condition that can be cleansed by faith and prayer. In this service the 51st Psalm of David may be read. Some people set Seal No. 10, the Seal of the Spirits of Air, who bring aid with the quickness of thought, under the candle stand. (See page 71.) They complete the rite by burning the seal on the eighth day, then bathing and drinking hyssop tea.

Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude of Thy compassions blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know my transgressions; and my sin is ever before me. Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight; that Thou mayest be justified when Thou speakest, and be in the right when Thou judgest. Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, Thou desirest truth in the inward parts; make me, therefore, to know wisdom in mine inmost heart.

Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast crushed may rejoice. Hide Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a stedfast spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and let a willing spirit uphold me. Then will I teach transgressors Thy ways; and sinners shall return unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; so shall my tongue sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall declare Thy praise. For Thou delightest not in sacrifice, else would I give it. Thou hast no pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy favour unto Zion; build Thou the walls of Jerusalem. Then wilt Thou delight in the sacrifices of righteousness, in burnt offering and whole offering, then will they offer bullocks upon Thine altar.

A SACRED OCTAVE FOR COMMUNICATION
16 DAYS, ORANGE CANDLES, PSALMS 141, SEAL NO. 11

This is usually a 16-day Sacred Octave in which orange candles are used to bring about changes for the better in regard to one's relationship with a specific person. White Master Candles may also set up on the altar, if desired. The first step to ascendency in a relationship is to acquire popularity, good will, and esteem, and after that to enjoy easy speech and a free sharing of thoughts. The name of the person with whom you are desirous of improving connections and extending your influence is written on parchment paper and placed under the candle stand. Some people place Seal No. 11, the Table of the Spirits of Fire, under the candle stand as well. (See page 71.) If using the both the name and the seal, some prefer to write the name on the back of the seal rather than on a separate piece of paper. After the lighting ceremonies, the usual ritual of prayer, silence, and meditation ensues, followed by the reading of the 141st Psalm.

Lord, I have called Thee, make haste unto me; give ear unto my voice, when I call unto Thee.

Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice.

Set a guard, O Lord, to my mouth; keep watch at the door of my lips.

Incline not my heart to any evil thing, to be occupied in deeds of wickedness, with men that work iniquity; and let me not eat of their dainties.

Let the righteous smite me in kindness, and correct me; oil so choice let not my head refuse; for still is my prayer because of their wickedness.

Their judges are thrown down by the sides of the rock; and they shall hear my words, that they are sweet.

As when one cleaveth and breaketh up the earth, our bones are scattered at the grave's mouth.

For mine eyes are unto Thee, 0 God the Lord; in Thee is my trust, 0 pour not out my soul.

Keep me from the snare which they have laid for me, and from the gins of the workers of iniquity.

Let the wicked fall into their own nets, whilst I withal escape.

A SACRED OCTAVE FOR GOOD FORTUNE

16 DAYS, GOLD CANDLES, PSALMS 98, SEAL NO. 14

This is a 16-day Sacred Octave in which metallic gold candles are used in conjunction with three white Master candles. If you cannot find metallic gold candles, you may use yellow ones set in a bowl of pyrite crystals, which will supply the sparkle of gold lacking in the wax itself.

Good Fortune is also known under the names of Luck, Fate, Chance and Lots. Gamblers have been known to use devices such as lucky stones, talismans, rings, charms, and so forth to enhance their luck. Legend is filled with tales of various roots and curios that are believed to have brought luck to the wearer. However, there seems no better way of inviting fortune than to deserve it and to ask the Maker to help us get our due. Prayer works wonders when sincerely entered into and honestly delivered. Here the 98th Psalm of David may be read.

In this Octave some people use Seal No. 14, the Seal of the Spirits of Saturn, which brings everything according to your wish and good luck in play. (See page 72.) They place it under the candle stand, and when the Octave is finished, they employ the seal in various ways. Some speak of keeping a seal closed in a deck of cards, some burn a seal before venturing out on any undertaking where the element of chance enters, and still others fold their seal into a packet in which they wrap their lucky curios.

O sing unto the Lord a new song; for He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him. The Lord hath made known His salvation; His righteousness hath He revealed in the sight of the nations. He hath remembered His mercy and His faithfulness toward the house of Isræl, and the ends of the earth have seen the salvation of our God.

Shout unto the Lord, all the earth; break forth and sing for joy, yes, sing praises. Sing praises unto the Lord with the harp; with the harp and the voice of melody. With trumpets and sound of the horn shout ye before the King, the Lord.

Let the sea roar, and the fullness thereof; the world, and they that dwell therein; let the floods clap their hands; let the mountains sing for joy together before the Lord, for He is come to judge the earth; He will judge the world with righteousness, and the peoples with equity.

A SACRED OCTAVE FOR SPIRITUAL ASSISTANCE

24 DAYS, YELLOW CANDLES, PSALMS 46, SEAL NO. 15

This Sacred Octave for spiritual assistance usually continues for 24 days. Yellow candles are lit at the rate of one per day, and a white Master candle is set upon the altar as well. Some people engaged in this rite employ Seal No. 15, the Seal of the Spirits of Jupiter, which renders spiritual assistance in disputes, at law, and in play, by setting it beneath the candle stand to draw divine aid. (See page 72.) If a particular request for help is to be made, it may be written on the reverse side of the seal.

Because this Sacred Octave contains an implicit request of the Lord for aid, it is a common practice, after the Daily Candle has been lit, to spend at least thirty minutes in stillness and silence, making personal contact with the Lord through meditation or prayer. After this period of silent reflection and contemplation, it is deemed advisable by many to read aloud the 46th Psalm of David, which amplifies on the theme of the Lord's care and helpfulness.

God is our refuge and strength, a very present help in trouble.

Therefore will we not fear, though the earth do change, and though the mountains be moved into the heart of the seas.

Though the waters thereof roar and foam, though the mountains shake at the swelling thereof.

There is a river, the streams whereof make glad the city of God, the holiest dwelling place of the Most High.

God is in the midst of her, she shall not be moved; God shall help her, at the approach of morning.

Nations were in tumult, kingdoms were moved; He uttered His voice, the earth melted.

The Lord of hosts is with us; The God of Jacob is our high tower.

Come, behold the works of the Lord, Who hath made desolations in the earth.

He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire.

"Be still, and know that I am God; I will be exalted among the nations. I will be exalted in the earth."

The Lord of hosts is with us; the God of Jacob is our refuge.

A SACRED OCTAVE FOR HAPPINESS

8 DAYS, BROWN CANDLES, PSALMS 100, SEAL NO. 17

This is an 8 day Sacred Octave in which Brown candles are used together with the usual one or three white Master Candles. Most of us believe that happiness should be our natural state, but the complications and the demands of daily life put so great a strain on us that simple happiness is often hard to find.

Love may bring us great pleasure, and in caring for our family and friends we often experience contentment. But all of our hopes and expectations, and all of the work we have done to assist and help others, can be dashed in an instant by the difficulties we experience, and then we see how ephemeral our delights have been. However, it is a beautiful truth that whenever, or for whatever reason, peace of mind is not in sight, and gladness seems beyond our grasp, we may, in the silent sanctuary of Prayer, make our way back to a state of hope and optimism, and experience the true happiness that is at hand by the grace of the Lord.

If we set aside a Sacred Octave for eight evenings of praise and thanksgiving for the gifts we have been given, and if we rejoin our daily round of activities with a vow to assist those whose happiness is less than ours, we will experience blessed assurance, and the renewal of our natural state of good cheer and hope. In this Octave some people set Seal No. 17, the Seal of the Spirits of the Sun, which brings joy and honour, beneath the candle stand. (See page 72.) As the Daily Candles burn, they read the 100th Psalm of David. It is one of the shortest of the Psalms, but also one of the happiest. Let us entertain the emotion of gratitude for the blessings that we have received, and let us likewise share our many blessings with the people of the world.

Shout unto the Lord, all the earth. Serve the Lord with gladness; come before His presence with singing.

Know ye that the Lord He is God; it is He that hath made us, and we are His, His people, and the flock of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise; give thanks unto Him, and bless His name.

For the Lord is good; His mercy endureth for ever; and His faithfulness unto all generations.

CHAPTER NINE

THE POWER OF NINE: THE HOLY NOVENA

Whereas the Catholic Mass is a sacred church service conducted with candles by an ordained Priest, the Catholic Novena is a candle service conducted by lay parishioners. It encompasses the recitation of prayers and devotions for a particular intention at certain hours during a period of nine days preceding the festival of a saint or other holy day.

The word "novena" has two meanings. It signifies a new life, from the Latin *nova* or "new." As we can readily understand, the prayers are meant to wash out the past, as we begin a new and better life. Another meaning derives from the Latin *novem,* which means "nine," because the candles are either nine in number or are burned over the course of nine days. Thus by a combination of the two meanings, we find that a series of nine days' prayer brings to the supplicant a new and spotless life.

Catholic Novenas are offered to individual saints, asking for their help and intercession. They are conducted either by lighting candles on special racks provided in the church, or by setting them at home on a personal altar.

Protestants, Spiritualists, and other non-Catholics also enter into Novenas in which they ask God's help, using candles as symbols of their wishes.

A great many people prefer to conduct a home Novena. In doing so, they use coloured candles that represent their desire or the saint whose intercession they seek, developing a religious ritual of their own.

After making a vow to the Lord or to a saint, some people burn Nivena candles while awaiting their blesings, as a sign that they intend to fulfill their vow. Some burn a thanksgiving candle to the Lord or to a saint after the boon for which they asked in a Holy Novena has been fulfilled. Offerings of food, drink, or flowers may also be made in honour of a saint, or charity may be given to the poor or to those suffering from an affliction similar to the one from which the supplicant has been delievered.

People have been known to get excellent results with rituals that they themselves have developed symbolically. If you have a ritual that comes to you through tradition or one that you have developed, let the author know about it. He will appreciate it.

SPECIAL HOLY CANDLES FOR NOVENAS

A great number of people burn a Novena when appealing to saints by asking for their intercession for blessings, help, or security. This is done by Catholics and other people of faith who believe in the virtue of Blessed Souls. There are, of course, hundreds of saints, so I have selected nine here as exemplars of the type of assistance that is sought with Novena candles.

SACRED HEART OF JESUS CANDLES

These candles are used by people as a means of gaining a response for all prayers. A similar candle, called the Just Judge, depicts the crucifixion of Jesus, and is used for fairness in court cases.

BLESSED MOTHER MARY CANDLES

Mary is the Patroness of all mothers. These candles are used for purity and good living, by mothers to gain blessings for themselves and their children. When overburdened by sorrow and ill fortune, the Immaculate Heart of Mary candles are burned. Then, with appropriate prayers, Mary's strength, help, and guidance come to the supplicant.

SAINT JOSEPH CANDLES

The father of Christ is the Patron Saint of the home, helping to bring happiness and good fortune into the home, to strengthen the family ties, and to help us obtain employment so that the home might be kept together, secure and serene. He also assists in the transfer of real estate, Saint Joseph the Worker is the name given to Joseph in his role as a carpenter, A great many working people burn these candles when seeking employment. His example teaches us patience and devotion.

SAINT ANTHONY CANDLES

Brown candles burned nine days in succession are supposed by many to work wonders in Saint Anthony's name. He is said to make peace in the home. Saint Anthony looks after the poor and helps them better their station in life. Prayers to him are supposed to help in money matters and in times of financial stress. People have been known to burn candles to Saint Anthony when they lose something and pray to him to help find that which is lost. Saint Anthony is supposed to watch over the unwary.

SAINT EXPEDITE CANDLES

As his name indicates, Saint Expedite is the one who is called upon when speedy results are desired. He is associated with the granting of luck and money to meet financial needs in times of emergencies. He is said to request acknowledgement, such as a vase full of flowers, for his help.

SAINT MICHÆL CANDLES

In prayers to Saint Michæl to help one overcome evil influences, red candles are burned. Michel is a Prince of Angels, an Archangel, and a font of spiritual strength. He is the Patron of Policemen and helps prevent crime. He protects those who call upon him for help when danger threatens. As an Archangel, he expects no offerings in recompanese for his services to mankind.

SAINT THERESA LITTLE FLOWER CANDLES

These candles are burned to relieve sickness and suffering, also to obtain a happy marriage. Prayers to this well-loved Saint, who has wrought so many miracles, are said by millions. Many prefer to burn a candle to her in their own home rather than in a church. During this vigil a candle is kept continually burning in her honour. It is the constant reminder of the aims of the individual.

SAINT PATRICK CANDLES

It is said that Saint Patrick gave the Irish their first candles. He dipped a long reed into some oil and lit it. This custom of making candles continued in Ireland for many years until the newer methods displaced the old. Saint Patrick watches over all those of Irish descent.

SAINT PETER CANDLES

Christ said "I shall build my church upon a rock" and this rock was Saint Peter. He is the voice of Christ. He is the giver of spiritual strength and advice. He is the healer of the sick, and holds the keys that enable us to open doors. While this candle burns on your home altar, you should give up appropriate prayers for the blessings that you ask of Saint Peter.

For more Catholic folk magic with Holy Saint candles, see this book: "Genuine Black and White Magic of Marie Laveau"

A HOODOO NOVENA SET BY THE PLANETARY HOURS

In 1939 in Saint Petersburg, Florida, Rev. Harry Hyatt learned how to make a Novena for good, for suffering, or for death. His teacher was a man he called "Informant #1053: Publicity and Healing," an African-American hoodoo root doctor, astrologer, and ceremonial magician, who said:

"In doing witchcraft work you have to buy candles — white candles, red candles, or black candles. Nine of each.

"If you want to do anything good for a person, you lights the white candles. And the red candles is to cause that person to suffer severely and be sick. But the black candles is to do evil against persons, to cause people to be unsuccessful in anything that they undertake, or to cause people to lose their homes, or property, or their money, or anything of the kind like that, and with the black candles you can cause people to die, you see.

"There's a certain hour that you are to burn each candle: the hour of the Sun for good, the hour of Mars for suffering, or the hour of Saturn for evil.

"You're to make a circle around the candles and you get on the inside of the circle. To draw the circle you can use chalk. You have to draw the circle large enough to expand in, to have room enough and purchase enough, you see, to move around in. The candles are inside the line, right round the circle, and you stand inside the circle.

"The first candle that you light, you pronounce such words as you are supposed to speak, from *"Secrets of the Psalms"* by Godfrey Selig. When you are pronouncing the words, you must turn your face directly towards the East and hold your hands together in prayer. Speak the holy words of that Psalm three times. Then you light the second candle, and say your words. And you go around the circle that way.

"Whilst all the candles are burning, you must make your vow. Then after that, you get out of the circle and sit down. Stretch your feets out, just like you set flat down on the floor and stretch both feets out.

"You see, any time you perform anything like that, burning candles and speaking such words, you pronounce the name of the person that you wish to do good or evil to. You sit outside the circle and speak those words and that name. You repeat whatsomever you supposed to repeat and you name the person continuously until the candles get low.

"Then you stand and blow the candles out, one by one, and that person will be healed if it was white candles, or will suffer pain if it was red candles, or will die if it was black candles that you burned."

A HOODOO NOVENA FOR A COURT CASE

In 1931, Zora Neale Hurston published this Novena, collected in New Orleans, Louisiana. Presented as a dialogue between client and rootworker, it is included in *"Genuine Black and White Magic of Marie Laveau."*

O good mother, I am sore of feet and heavy of heart, for the power of man has said that I shall be put in the darkest dungeon and that I shall be deprived of the beauty, pleasures, and good will of the world, that my friends shall look down on me, that they shall show displeasure and pass me with their faces turned away, and that my enemies will vilify me and say untruths and blasphemy and perjury, to my dismay, so that they can point their fingers at me, and pass me in the streets of the city, and heap scorn on the heads of those dear to me and those who love me.

O daughter, I say unto you that you shall come with your law man before the judges and the scribes and they will pass judgement upon you, and according to your faith and hope, you shall be judged, and according to your sacrifices and invocations, you shall be judged, and according to the wise counsels and smooth tongues of those who assist you, you shall be judged.

My child, to cool the wrath of God, you shall take the Root of the Little or Low John to Chew and dried Dragon's Blood, and upon these you shall sprinkle a drop of Dove's Blood Oil and wrap them in bright coloured tissue and put them in the farthest corner of your house or behind your bed so that no hand shall touch them. There they shall remain for nine days.

And you shall make a Novena of nine brown candles and burn one every day with Victory Oil with the names of your helpers under them. And you shall make a Novena of nine black candles and burn one every day with Destruction Oil and the names of your enemies under them, written in very small letters. And you shall burn them side by side, so that the waxes will not mix. For the brown are for victory and the black are for conquering enemies.

And at the end of the nine days you shall take up the packet that you made and add to it the beans called Wish Beans and carry it in Red Flannel every day, allowing no one to touch it but yourself. On the day of the trial, you shall take a new, dry piece of the Low John Root and chew it as you enter the court room and you shall spit the finely chewed root inside the room, allowing no one to see you do it, so that the judge shall hearken unto the testimony of your friends and hear with pleasure the words of your witnesses and believe them, and he shall deal with you mildly. So Be It.

CHAPTER TEN

THE POWER OF TEN: OIL LAMPS ON THE ALTAR

Oil lamps consist of a reservoir to hold the oil and an absorbent wick of vegetable fiber or modern fiberglass to carry the flame. Although in recent times candles have almost replaced these ancient lights in devotionary services, there is still a place for oil lamps during long times of prayer and for special requests which are not expected to be immediately granted.

Classical oil lamps that burn fat, butter, or vegetable oil still find use in traditional cultural settings. The flexible wicks of these rustic lamps are held in place by spouts, notches in metal covers, brass tubes (called tzinorit, wick stems, or pipe wick holders), or cork floats that rest on the surface of the oil.

In the 19th century, Europeans and Americans began to use oils made from petroleum, known as lamp oil, kerosene, coal oil, or paraffin oil. The wicks in kerosene lamps are tightly machine-braided, either flat or cylindrical. Hinged metal burners hold the wicks in place, clawed metal turners advance them upward as they burn, and glass chimneys control the flame and magnify the light. Some coal oil lamps also have incandescing gas-mantles made of silk, ramie, or rayon fabric prepared with a solution of metallic salts. These hang as a bag above the flame; when they are first lit, the fabric burns away, leaving a fragile web of incandescing metallic oxides.

Household knowledge of how to fill, tend, clean, and regulate oil lamps is ancient, but many people today only know of oil lamps through the Parable of the Wise and Foolish Virgins, recorded in Matthew 25:1-13.

In this story, Jesus tells us of ten virgins, each carrying an oil lamp, who awaited the Bridegroom. They all fell asleep, because he was delayed, but, *"At midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps."* To trim their lamps means they cut off excess soot and advanced the wicks.

Only then was it discovered that five of the virgins had foolishly forgotten to bring extra oil to refill their lamps, and so they went in search of it. But the five wise virgins, who had brought extra fuel, refilled their lamps, and when the Bridegroom came, he led them to the marriage feast.

Therefore, as the old Gospel song tells us, if you would be the wise, you must "keep your lamps trimmed and burning."

THE OIL LAMP AS AN ETERNAL LIGHT

With care, caution, and knowledge of how oil lamps work, a single light can be made to burn almost perpetually. It can serve as a Master Light on an altar or provide continuity to works that are undertaken over long periods of time, in which candle burns are punctuated by times spent on other tasks. One way to accomplish this is to keep a kerosene lamp burning clean.

For this purpose, obtain a table-top lamp with a glass reservoir so that you can see the level of the fuel. A metal barn lamp will do just as well, but with its opaque reservoir, you won't know if you are running out of oil.

Purchase the best grade of petroleum oil: deodorized lamp oil. You may find it in colours to suit your desires, such as red for love or green for cash. Resist the temptation to add more than a drop of scented oil to the lamp oil, lest you clog the wick. Oil fumes are toxic; always have good ventilation.

Advance the wick only as needed. Do not turn it up and down to regulate the flame, but trim it and keep it steady. When it must be trimmed, usually once a week, you may transfer the flame to another lamp or to a candle to hold it, then advance the wick and trim it to a curve that matches the shape of the burner guard, and reset it downward, with the turner.

Every day, pick up the chimney by the base (the top will be too hot to touch) and clean the glass inside and out with soft tissue. You may wash your chimneys daily in soapy water, if you wish, but most people wipe them daily and wash them only as needed. A small woman's hand will easily fit inside the chimney, doing away with the need for cleaning tools.

To refill the lamp, unscrew the burner, and, using a small, spouted metal can, gently pour in the fuel. If the wick is long enough and you are clever-handed, you can balance the burner assembly and wick to one side and refill the lamp without removing the dripping wick from the reservoir.

Screw the burner back on, transfer the light back to your lamp, and make a final adjustment to the height of the wick.

When the wick becomes short, remove the burner assembly, prepare a threaded needle, and flat-stitch the new wick to the old, with no bulges to impede its upward progress through the claws of the burner.

Your lamp should never burn smoky. If it does, the wick is set too high or you have run out of fuel and are burning the wick. If you wish to put your lamp out, don't turn the turner down. Instead, put your slightly cupped hand behind the chimney and blow sharply downward.

Within the lamp, people place talismans. These objects, representative of their desires, are small enough to fit into the opening of the reservoir, and dense enough to resist rapid disintegration. Alternatively, or additionally, some people tie a cord around the lamp, below the burner, and from it, on loops, hang amulets, pendants, and charms of symbolic significance.

AN OIL LAMP FOR PROTECTION: Eye Beads, Hamsa Hand, Crucifix, Buckeye Nut, Archangel Michæl Medal, Guardian Angel Medal.

AN OIL LAMP FOR BLESSING: Crucifix, Chai Charm, Patron Saint Medal, Palo Santo Wood, Frankincense, Guardian Angel Medal.

AN OIL LAMP FOR HEALTH: Whole Nutmeg, Ginseng Root, Althæa Root, Archangel Raphæl Medal, Metal Charm of Afflicted Part.

AN OIL LAMP FOR FRIENDSHIP: Whole Cloves, Coin of Each Person's Birth Year, Mizpah Charm, Teapot Charm, Cedar Wood.

AN OIL LAMP FOR LOVE: Heart Charms, John the Conqueror Root and Queen Elizabeth Root, Twin Lodestones, Cubeb Berries.

AN OIL LAMP FOR MONEY-DRAWING: Money Bag Charm, Lodestone, Pyrite, Cinnamon, Cent, Nickel, Dime, Quarter, Other Coins.

AN OIL LAMP FOR GAMBLING LUCK: Horseshoe Charm, Four Leaf Clover Charm, Pair of Dice, Lodestone, Pyrite, Rabbit Foot.

AN OIL LAMP FOR SAFE TRAVEL: Coins of the Nations Where the Loved One Will Travel, Saint Christopher Medal, Comfrey Root.

AN OIL LAMP FOR A COURT CASE: Little John to Chew Root, All-Seeing Eye Charm, Any "Liberty" Coins, Saint Raymond Medal.

AN OIL LAMP TO KEEP SOMEONE AWAY: Black Peppercorns, Black Mustard Seeds, Broken Fragments of Mirrors, Devil Charm.

CHAPTER ELEVEN

THE POWER OF ELEVEN: THE SACRED SEALS

As I am trying to make this book complete in every way, I would be remiss were I to omit this section. This I pass on as an interesting item of curiosa, in the hope that the reader will take it as such.

I have presented images of 19 seals in this book, and have given specific instructions for the use of 11 of them in Chapters 7 and 8. These seals are drawn from *"The Sixth and Seventh Books of Moses."*

Biblical history tells us that Moses, the Great Law-Giver of Isræl, wrote the Five Books of Moses as contained in the Holy Bible. These are the books of History and of the Laws, called the Torah.

It is believed by many that Moses also gave us some additional books, and that these books were lost for thousands of years. At least they were lost to the general public. However, they were supposed to be in the possession of the Essenes and the Kabbalists. Two of these books, *"The Sixth and Seventh Books of Moses,"* were said to contain the secrets of Moses' magic, and in them were illustrations of the many seals and talismans that were supposed to have been used by the ancient Hebrews.

These books were first given to the general public about 200 years ago, and have since been translated into English, and a great number of seals were included in them. A veritable treasure-trove of further seals, both sacred and infernal, can be found in *"The Sixth and Seventh Books of Moses"* and other books purporting to present ancient Kabbalistic and Occult lore and wisdom, such as the *"The Key of Solomon," "The Lesser Key of Solomon," "The Black Pullet,"* and *"The Book of Saint Cyprian."*

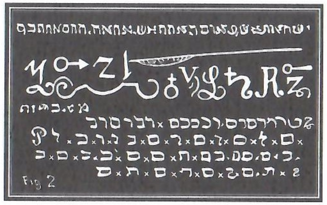
A complete course of study in such seals and their use by the adepts could occupy an intelligent scholar for many years, no doubt, and I leave such study to those most interested. I have simply presented a selection of Mosaic seals that are commonly used in candle devotions.

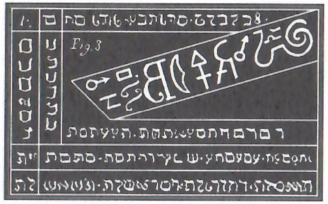
CANDLESTICK SEAL OF SAFETY FROM DANGER

This seal represents the seven-branched candlestick, and when placed under a burning candle for seven consecutive days during which the 91st Psalm is repeated, is reputed to keep danger away. See page 49.

SPECIAL SEAL OF TREASURE

Fig. 2: It is alleged in the Book that if this Seal is buried in the earth where treasures exist, they will come to the surface of themselves. See page 51.



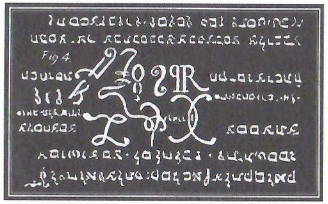


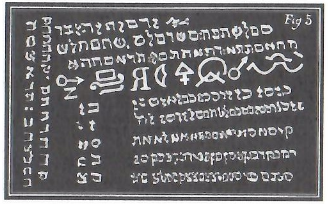
SEAL OF GOOD FORTUNE

Fig. 3: If a man carries this Seal with him, it will bring him great fortune and blessing; it is the truest and highest Seal of Good Fortune. See page 52.

SEAL OF LOVE

Fig. 4: The Book states that if you carry this Seal it will cause you to be very agreeable and much beloved, and it will defeat all your enemies. See page 53.



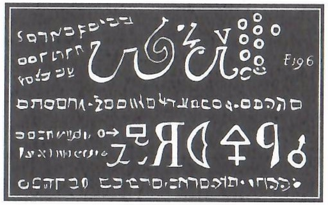


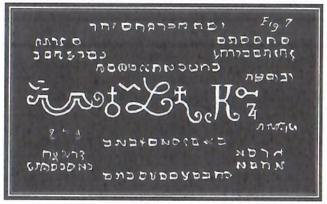
SEAL OF LONG LIFE

Fig. 5: The Book states that to carry this Seal on the body will save a person from misery and give the greatest fortune and long life. See page 54.

SEAL OF POWER

Fig. 6: This Seal is for health. If it be laid upon the sick in full, true faith, it will restore anyone who has not lived the full number of his days. See page 55.



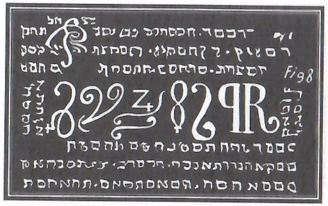


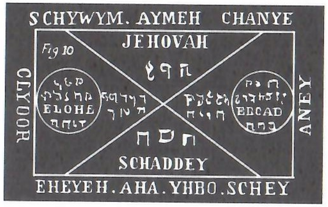
SEAL OF DREAMS AND VISIONS

Fig. 7: The Book states that to wear this Seal in bed while sleeping will help one learn what he desires to know through dreams and visions.

SEAL OF THE SEVEN PLANETS

Fig. 8: The Book states that when this Seal is laid upon the treasure earth or within a mine, it will reveal all the precious contents of the mine.



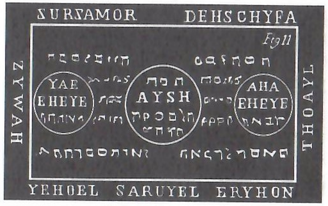

SCHYWYM. AYMEH CHANYE
JEHOVAH
Fig 10
CLYOOR
ELOHE
BECAD
ANEY
SCHADDEY
EHEYEH. AHA. YHBO. SCHEY

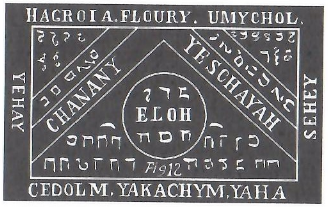
1st TABLE: SPIRITS OF AIR

Fig. 10: The Book states that the Spirits of the Air are as quick to help as thought; to carry this seal will relieve the wearer from necessity and want. See page 56.

2nd TABLE: SPIRITS OF FIRE

Fig. 11: The Spirits of the Fire will appear to the one who carries this Seal and grant influence, popularity, power, and mastership in any field. See page 57.


SURSAMOR DEHSCHYFA
Fig 11
ZYWAH
YAE EHEYE
AYSH
AHA EHEYE
THOAYL
YEHOEL SARUYEL ERYHON

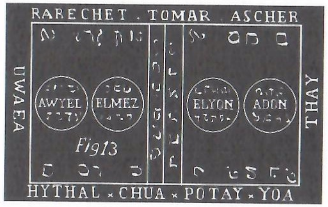

HACROIA. FLOURY. UMYCHOL.
YEHAY
CHANANY
YESCHAYAH
ELOH
SEHEY
Fig 12
CEDOLM. YAKACHYM. YAHA

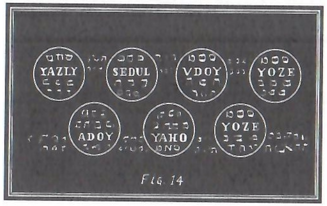
3rd TABLE: SPIRITS OF WATER

Fig. 12: The Book states that the Spirits of the Water will bring great fortune by water and will reveal the treasures of the Deep to one who carries this Seal.

4th TABLE: SPIRITS OF EARTH

Fig. 13: The Book states that the Spirits of the Earth will give forth the treasures of the earth for you at all times if this Seal be laid upon the earth.


RARECHET . TOMAR . ASCHER
UWAEA
AWYEL
ELMEZ
ELYON
ADON
THAY
Fig 13
HYTHAL × CHUA × POTAY × YOA

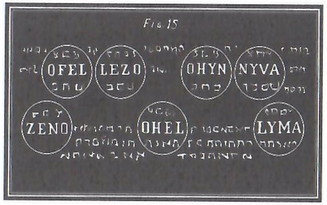

YAZLY
SEDUL
VDOY
YOZE
ADOY
YAHO
YOZE
Fig 14

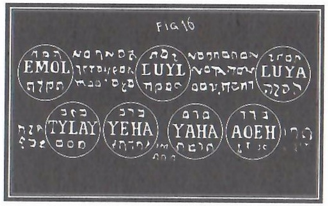
5th TABLE: SPIRITS OF SATURN

Fig. 14: The Spirits of Saturn will serve you in everything according to your wish and their Seal will bring good luck in games and play. See page 58.

6th TABLE: SPIRITS OF JUPITER

Fig. 15: The Spirits of Jupiter assist those who carry this Seal at law, in disputes, and at play, and are at all times ready to render assistance. See page 59.



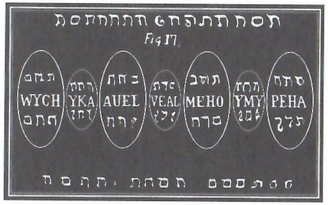


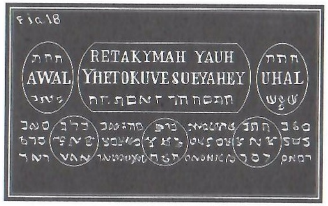
7th TABLE: SPIRITS OF MARS

Fig. 16: The Book calls this the Seal of Mars and states that it brings good fortune in case of quarrels, for the Spirits of Mars will help you.

8th TABLE: SPIRITS OF THE SUN

Fig. 17: The Spirits of the Sun help one to achieve happiness, obtain places of honour and wealth, and also give gold and treasure. See page 60.



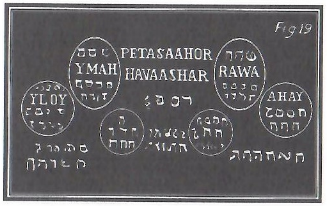


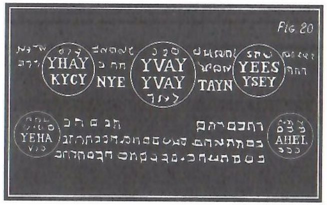
9th TABLE: SPIRITS OF VENUS

Fig. 18: The Book states that the Spirits of Venus make one beloved in all ways, reveal secrets through dreams, and assist liberally in all kinds of business.

10th TABLE: SPIRITS OF MERCURY

Fig. 19: The Book says that the Spirits of Mercury give wealth in chemistry and these Spirits contribute treasures of the mines to those who carry this Seal.





11th TABLE: SPIRITS OF THE MOON

Fig. 20: According to the Book, this Seal brings luck and fortune; the Spirits of the Moon give the treasures of the sea to those who carry it on their persons.

SELECTING AND PREPARING SEALS FOR USE

I do not say that seals alone can cause everything we desire to happen; I merely pass them on for use in conjunction with prayer, during certain candle services. Each seal has a purpose, and thus each seal can be combined with one or more candles to create a unique candle devotion.

When people wish to use the seals with candles, they select candles of a colour in keeping with their desire. They may burn one candle only or continue lighting candles for several days, sometimes until their wish is fulfilled. But no matter how many candles are lit, or over how many days, only one seal is necessary.

You may hand-copy the seal or obtain a print of it. That is your choice. The seal's edge is lightly rimmed with Holy Oil, and it is placed beneath the candle stand. If you wish to keep wax from falling on it, you may place a glass cover over the seal and set the candle stand on that. However, there are some people who rejoice in the wax dripping over their seal, and hold the spilled wax to be a mark of the Lord's favour.

Once the service has ended, there are several ways to handle the seal:

CARRYING THE SEAL AFTER THE SERVICE

Some people who use seals in conjunction with candles follow up their prayer by carrying the seal they used on their person. They feel that by carrying it with them, they are continuing their prayer.

BURNING THE SEAL AT THE CLOSE OF THE SERVICE

Another group of people believe that after they have completed their devotions, they should burn the seal. This is a custom that comes to us from the old times when people offered up burnt sacrifices on their altars. They feel that burning the seal is what actually seals their bond with the Lord.

DELAYED BURNING OF THE SEAL

Other people wear the seal or carry it with them for a few days, weeks, or months, until their desire is granted, and then they burn it with a prayer. The origin of this custom doubtless is that the seal has been with them in prayer and in life, hence it knows their wish, and the burning of it is a thanks-offering that ascends heavenward in flame. Then, no one can use the same seal in another prayer and influence their desire.

CHAPTER TWELVE

THE POWER OF TWELVE: ZODIAC CANDLES

There are twelve signs of the Zodiac, and hence twelve Birth Sign Candles. They may be a single colour, but are often given an overcoating of a second colour on the lower half, and are then known as Astral Candles. This calendar of Astrological dates gives the signs and their candle colours.

Mar. 21st	**to**	**Apr. 20th**	**Aries**	Red, Blood Red, Dark Pink
Apr. 21st	**to**	**May 21st**	**Taurus**	Red-Orange, Brown, Coral
May 22nd	**to**	**Jun. 21st**	**Gemini**	Orange, Mixed Colours
Jun. 22nd	**to**	**July 22nd**	**Cancer**	Yellow-Orange, Sea-Green
Jul. 23rd	**to**	**Aug. 22nd**	**Leo**	Yellow, Golden-Yellow
Aug. 23rd	**to**	**Sep. 22nd**	**Virgo**	Yellow-Green
Sep. 23rd	**to**	**Oct. 22nd**	**Libra**	Green, Coral, Pink
Oct. 23rd	**to**	**Nov. 22nd**	**Scorpio**	Blue-Green, Turquoise
Nov. 23rd	**to**	**Dec. 21st**	**Sagittarius**	Electric Blue, Cobalt Blue
Dec. 22nd	**to**	**Jan. 20th**	**Capricorn**	Blue-Violet, Black
Jan. 21st	**to**	**Feb. 19th**	**Aquarius**	Violet, Purple
Feb. 20th	**to**	**Mar. 20th**	**Pisces**	Red-Violet, Sea-Blue

People burn Zodiac Candles on days when they believe something important will happen, according to Astrological Forecasts.

On their good days, according to the Forecast, they burn their Zodiac Candle in the morning, believing that the light they create in their homes and their hearts will continue to shine around them during the entire day.

On the days that their Forecast tells them will be bad or difficult, they burn their candle on the eve, that is, on the night before the day, so as to bring light into the darkness that surrounds them, and thus make what would have been a dull day brighter because of the candle's light.

Some people whose lives are bound up with another's burn a candle of their own Zodiac sign in company with a candle of the other's sign, believing this is efficacious in bringing two people together, or in reuniting persons.

Each Sign is ruled by a Planet, so some people burn the Planetary Ruler Candle alongside the Zodiac Candle on the Planet's day of the week.

LIGHTING A WHEEL OF THE YEAR

If you wish to study Astrology, there is no better way than to devote one year to the practice of lighting Zodiacal Candles. You need only to do this once in a lifetime to realize the great elements of timing and destiny over which Astrology holds sway.

Set up a small fire-proof table or altar that you can leave undisturbed, except for weekly dusting and cleaning, during the course of one year.

You will need twelve 6" Zodiac Candles, ten 4" Planetary Candles, and 22 stamped metal star candle holders. You will also need the 12 tarot trumps of the Zodiac and a copy of your natal horoscope.

Choose your Zodiac Candle colours from the list on page 74, striving for distinct rainbow hues, from the red of Aries to the red-violet of Pisces. If you are an artful worker, determine the Planetary ruler of each sign according to the list on page 40 and dip the bottom of each Zodiac Candle into melted wax of the Planetary ruler's colour, to create an Astral Candle.

The Zodiac looks like a clock face, but it is laid out according to celestial, not terrestrial, plans. When you set out the wheel of twelve candles, Aries is at 9:00 o'clock, Taurus at 8:00 o'clock, and Gemini at 7:00 o'clock, all the way around to the end, with Pisces at 10:00 o'clock.

Place your natal horoscope in the center, under glass, orienting the chart so that the first degree of Aries is at 9:00 o'clock. Lay the corresponding tarot cards of each sign, which are noted in this chapter, around the natal chart. Set your Planetary Candles, coloured as given on page 40, within the outer wheel of Zodiac Candles, in the Zodiacal sign in which each appeared at your birth. If you are artful, dip the bottom of each Planetary Candle into melted wax the colour of its Zodiac sign(s), to create an Astral Candle.

On the Spring Equinox, light the first candle, for Aries, reading aloud the Zodiacal entry for Aries in this chapter. Next, light the any Panetary Candles you have in Aries and read the corresponding planetary pages and Orphic Hymns in Chapter 7. Resolve to emulate the gifts and powers of these sign and planets, and to lessen their stresses and difficulties.

Walk outside and smell the scent of the day. Observe the signs offered by plants, flowers, insects, birds, and animals. Note these signs in a journal, naming all of the day's flora and fauna that you see.

Repeat this observance each month as the Sun enters a new sign of the Zodiac and, by the end of the year, you will have gained much wisdom.

A CANDLE FOR ARIES THE RAM

MARCH 21 - APRIL 20

Aries is the first sign of the Zodiac, which the Sun enters every year at the Spring Equinox. Represented by a Ram, it is linked with the concepts of leadership, determination, activity, and energy. In Aries, the Angels give the plants of Earth new vigour, trees gain sap, and females begin to propagate their species. The tarot card that signifies Aries is The Emperor.

Aries is the Cardinal Fire sign, symbolizing volcanic fire. It is Masculine, and because it is ruled by the planet Mars, it has highly masculine aspects, being symbolized as a male animal wildly charging forward. Mars is the ancient Roman god of war, soldiers, and aggression — and Aries is one of two signs Mars rules, the other being Scorpio.

Because of the Martian rulership, Aries people are said to be headstrong, athletic, pioneering, and vigorous — and because Aries is the Ram, they are also fearless, and are capable of energizing and leading others. Their worst flaw may be assertive brusqueness, which is generally the result of an exaggeratedly self-confident desire to assume command over others.

A CANDLE FOR TAURUS THE BULL

APRIL 21 - MAY 21

Taurus is the second sign of the Zodiac, which the Sun enters every year as Spring warms the Earth. Represented by a Bull, it is linked with the concepts of strength, worldliness, will-power, and rural life. In Taurus, the Angels foster all transactions and enterprises, so that they may go forward according to the will of God. The tarot card of Taurus is The Hierophant.

Taurus is the Fixed Earth sign, symbolizing forests and unplowed pastures. It is Feminine, and because it is ruled by the planet Venus, it has feminine aspects, despite being seen as a male animal. Some call it "a bull among the flowers." Venus is the ancient Roman goddess of love, beauty, and luxury. Taurus is one of two signs Venus rules, the other being Libra.

Because of the Venusian rulership, Taurus people are passionate, æsthetic, musical, and pleasure-loving — but because Taurus is the Bull, they are also stubborn, and work hard to accumulate real estate and garden land. Their worst flaw is acquisitiveness, which may be the result of an exaggerated desire to surround themselves with beauty at all times.

A CANDLE FOR GEMINI THE TWINS

MAY 22 - JUNE 21

Gemini is the third sign of the Zodiac, which the Sun enters during the late Spring. Represented by Twin children, it is linked with the concepts of duality, friendliness, and activity. In Gemini, the Angels regulate bodily changes, travel about, and cause love between brethren, friends, and neighbours. The tarot card that signifies Gemini is The Sun.

Gemini is the Mutable Air sign, symbolizing pleasantly changeable winds. It is technically a Masculine sign, but in practice, because it is ruled by the planet Mercury, it has neutral aspects, for Mercury is the ancient Roman god of ambiguity, mentality, speed, and communication. Gemini is one of two signs Mercury rules, the other being Virgo.

Because of the Mercurial rulership, Gemini people are quick-witted, good with math, adept at gambling, and excellent writers and speakers — but they may also be immature and unreliable in their daily affairs. Their worst flaw is a lack of commitment, which is generally the result of an exaggerated desire to be free of all encumbrances and responsibilities.

A CANDLE FOR CANCER THE CRAB

JUNE 22 - JULY 22

Cancer is the fourth sign of the Zodiac, which the Sun enters at the beginning of Summer. Represented by a Crab in the sea, it is linked with depth of feeling, intuition, psychic receptivity, and self-protectiveness. In Cancer, the Angels rule over legacies, riches, and treasures, and enlighten the mind in holy things. The tarot card that signifies Cancer is The Chariot.

Cancer is the Cardinal Water sign, symbolizing the primal ocean. It is technically a Feminine sign, and because it is ruled by the Moon, it has maternal aspects, favouring home-life. Luna, the Moon, is the ancient Roman goddess of motherhood and protection. Cancer is the only sign that the Moon rules.

Because of the Lunar rulership, Cancerian people are highly intuitive, introverted, health-conscious, and home-loving — but because Cancer is the Crab, they are also reclusive, and family-oriented. Their worst flaw may be hypochondria, which is generally the result of an exaggerated desire to see to their health and well-being and that of their family.

A CANDLE FOR LEO THE LION

JULY 23 - AUGUST 22

Leo is the fifth sign of the Zodiac, which the Sun enters every year as Summer warms the land. Represented by a rampant Lion, it is linked with leadership, nobility, power, grandiosity, and charismatic appearance. In Leo, the Angels have power to move every living thing, to multiply their species, to watch, and to judge. The tarot card that signifies Leo is Strength.

Leo is the Fixed Fire sign, symbolizing unchanging or perpetual fire. It is technically a Masculine sign, and because it is ruled by the Sun, it has strong male and paternal aspects. The Sun, Sol, Helios, and Apollo are ancient classical gods of health, power, and leadership. Leo is the only sign that is ruled by the Sun.

Because of the Solar rulership, Leo people are said to be generous, idealistic, warm, and capable — but they are also considered headstrong, and prone to dominate others by seeking to be the center of attention in public gatherings. Their worst flaws may be bossiness and pride, which are often the result of the high standards they set for themselves and others.

A CANDLE FOR VIRGO THE VIRGIN

AUGUST 23 - SEPTEMBER 22

Virgo is the sixth sign of the Zodiac, which the Sun enters as the harvest begins. Represented by a Maiden holding a sheaf of grain, it is linked with decorous grace, attention to detail, and completion of tasks. In Virgo, the Angels regulate conditions, discriminate high from low, command evil spirits, and confer health. The tarot card that signifies Virgo is The Hermit.

Virgo is the Mutable Earth sign, symbolizing cultivated ground. It is technically a Feminine sign, but because it is ruled by androgynous Mercury, it is vivacious, clean, and young, not hyper-feminized or sexual. Mercury and Hermes are ancient gods of commerce and communication. Virgo is one of two signs Mercury rules, the other being Gemini.

Because of the Mercurial rulership, Virgo people are intelligent, capable, and detail oriented — but because Virgo is the Virgin, are also said to have a somewhat reserved emotionality, and to insist upon proper procedural protocol. Their worst flaw may be a form of hyper-fastidiousness, which is the result of their extreme desire for cleanliness and order.

A CANDLE FOR LIBRA THE SCALES

SEPTEMBER 23 - OCTOBER 22

Libra is the seventh sign of the Zodiac, which the Sun enters every year at the Autumnal Equinox. Libra is represented by a Balance Beam Scale and is linked with justice, diplomacy, fairness, and equitability. In Libra, the Angels control friendship and enmity, have power over quarrels and slander, and cause rain. The tarot card that signifies Libra is Justice.

Libra is the Cardinal Air sign, symbolizing a steady wind. It is technically a Masculine sign, but in practice, because it is ruled by the planet Venus, it has highly feminine aspects. Venus is the ancient Roman goddess of love, beauty, and luxury. Libra is one of two signs Venus rules, the other being Taurus.

Because of the Venusian rulership, Libras are passionate, æsthetic, and pleasure-loving — but because Libra is the Balance, they are also unselfish and fair in their desires and they generously think of how others may share in the good things of life with which they surround themselves. Their worst flaw may be indecisiveness, which is generally the result of an exaggerated desire to weigh all factors and reach a just decision before acting.

A CANDLE FOR SCORPIO THE SCORPION

OCTOBER 23 - NOVEMBER 22

Scorpio is the eighth sign of the Zodiac, which the Sun enters every year as Autumn chills the air. Scorpio is represented by a Scorpion and is linked with death, stealth, sexuality, recycling, and transformation. In Scorpio, the Angels have power over suffering and terror, and also force devils to keep their agreements with men. The tarot card that signifies Scorpio is Death.

Scorpio is the Fixed Water sign, symbolizing frozen glaciers. It is technically a Feminine sign, but is ruled by Mars (or in modern parlance, Pluto), so it has masculine aspects, and is symbolized by a stinging animal. Mars is an ancient god of war, action, and strife; Pluto is a god of the Underworld. Scorpio is one of two signs Mars rules, the other being Aries.

Because of the Martian rulership, Scorpios are passionate, fearless in the face of death, and intensely sexual — but because Scorpio is the Fixed Water sign, they are also stubborn, and emotionally complex. Their worst flaws may be perversity and sarcasm, which result from their strong reactions against social taboos surrounding sex and death.

A CANDLE FOR SAGITTARIUS THE ARCHER

NOVEMBER 23 - DECEMBER 21

Sagittarius is the ninth sign of the Zodiac, the sign that the Sun enters every year as Autumn turns toward Winter. Sagittarius is called "the Archer" but is represented by a Centaur, half-horse, half-man, drawing a bow. and is linked with duality, upward tendencies, and philosophy (the Centaurs were teachers). In Sagittarius, the Angels lead people from one far country to another, regulate the changes of the elements and the propagation of animals. The tarot card that signifies Sagittarius is Temperance.

Sagittarius is the Mutable Fire sign, symbolizing flickering flames. It is a Masculine sign, ruled by the planet Jupiter, giving it expansive optimism and mental aspirations. Jupiter is the Roman god of thunder, whose arrows are lightning. Sagittarius is one of two signs Jupiter rules, the other being Pisces.

Because of the Jupiterian rulership, Sagittarians are jovial and broad-minded — but because Sagittarius is both Horse and Archer, they are also said to journey far and to possess penetrating knowledge. Their worst flaw may be changeability, which is the result of their love of freedom and travel.

A CANDLE FOR CAPRICORN THE SEA-GOAT

DECEMBER 22 - JANUARY 29

Capricorn is the tenth sign of the Zodiac, the sign that the Sun enters every year at the start of Winter during the Zodiacal year. Capricorn, represented by a Mountain Goat (which sometimes has a fish tail), is linked with prominence, achievement, and social position. In Capricorn, the Angels give worldly honours, worthiness, and virtue, enlighten understanding, and confer human reason.The tarot card that signifies Capricorn is The Devil.

Capricorn is the Cardinal Earth sign, symbolizing mountain ranges. It is a Feminine sign, but because its traditional ruler is Saturn, the ancient Roman god of time, duty, and severity, it embraces masculine qualities as well. Capricorn is one of two signs Saturn rules, the other being Aquarius.

Because of the Saturnian rulership, Capricorns are said to be career-minded, financially trustworthy, and steady in their work habits. Their worst flaw may be a form of conservatism that seems more reactionary than responsible, but they are never so reactionary that they cannot give credit to innovations that prove practical and workable.

A CANDLE FOR AQUARIUS THE WATER-BEARER

JANUARY 21 - FEBRUARY 19

Aquarius is the eleventh sign of the Zodiac, which the Sun enters every year during Winter. Aquarius is represented by a Man pouring water from a vessel, linked with creativity, patience, and scientific research. In Aquarius, the Angels keep us in health, make us contented, and teach us the mysteries of heaven and nature. The tarot card that signifies Aquarius is The Star.

Aquarius is the Fixed Air sign, symbolizing stillness in the atmosphere. It is a Masculine sign, traditionally ruled by Saturn, the Roman god of time, duty, and severity, but more recently it has been assigned the new ruler Uranus, more properly Urania, the Roman goddess of the night sky and stars. Aquarius is one of two signs Saturn rules, the other being Capricorn.

Due to Saturnian and Uranian co-rulership, Aquarians are responsible, mathematically and scientifically inclined, socially co-operative, and steady in their work habits. Their worst flaw may be a form of stability that verges on stodginess, but they are never so conservative that they fail to thrill to a new scientific discovery or advance in human knowledge.

A CANDLE FOR PISCES THE FISHES

FEBRUARY 20 - MARCH 20

Pisces is the twelfth sign of the Zodiac, which the Sun enters at the closing of the Zodiacal year. Pisces, represented by a yoked pair of Fishes, is linked with duality, fluidity, psychism, and imagination. In Pisces, the Angels render evil spirits subject to man, and protect the pious so the great enemy cannot harm us. The tarot card that signifies Pisces is The Moon.

Pisces is the Mutable Water sign, symbolizing stormy waves upon water. It is a Feminine sign, but because it is ruled by the planet Jupiter (or in modern usage, Neptune), it has masculine aspects. Jupiter is the ancient Roman god of thunder; Neptune is the god of the Sea. Pisces is one of two signs Jupiter rules, the other being Sagittarius.

Because of the Jupiterian and Neptunian co-rulership, Pisceans are imaginative, changeable, and versatile — but because Pisces is the Fishes, they also have deep and sometimes hidden emotions, and are sensitive to others. Their worst flaw may be unevenness and unpredictability, which is the result of their impressionability and suggestibility.

CHAPTER THIRTEEN

SUNDRY CANDLE BELIEFS

We have read the ancient story of how fire was brought to this Earth and how ancient man came to look upon the flame as an agent of his gods. Let us now read how man began to look upon the candle as an important means of making contact with the supernatural. A great many of our own religious rituals and rites have their origins in what were the traditional practices of our ancestors. I will list some of these practices here, not in any logical or chronological order, but rather scatter them in the order in which my notes and my research have developed them. This might be a more interesting way of getting some unusual information.

GALLOWS CANDLE

In various parts of Europe, it was believed that a candle made from the fat of a person who had died on the gallows, when lighted, would make all persons to whom it was handed, motionless. They could not stir a finger any more than if they were dead. Sometimes the dead person's hand was the candle, or rather bunch of candles, with its fingers being set on fire. But, they believed, if any member of the household were awake, one of the fingers would not light. These candles could only be extinguished with milk.

THIEVES' CANDLES

The ancient Greek thief thought that he could silence and put to flight the fiercest watchdogs by carrying with him a torch stolen from a funeral pyre. In Russia, there used to be a cult that believed that thieves who used a candle made from human fat would be unseen. Thieves' candles were also supposed to be made from the finger of a new-born or unborn child. Some authorities thought that the thieves had to have one such candle for everybody in the house, for if he had one candle too few, somebody in the house would wake and catch him. Once these tapers began to burn, nothing but milk could extinguish them. So prevalent did this superstition become that in the 17th century that robbers used to murder pregnant women in order to get candles from their wombs.

GHOST CANDLES

Some people believe that ghosts are walking abroad when candles burn with a blue flame.

GHOST-DISPELLING CANDLES

Shakespeare tells us that the one time that men can speak freely of ghosts is at Christmas time when the candles are burning. That is the one evening of the year that the evil spirits fear to come within the beams of a candle.

CALAMITY CANDLES

In Scotland it was believed that a candle that burned out before midnight foretold the approach of some great and dire calamity.

AUCTION CANDLES

It was an old custom at auctions to light a small candle and accept bids only so long as the candle burned. The last bid received before it died out was the successful one.

ADVENT CANDLES

The first use of an Advent Wreath and candles to mark the days of waiting for Christmas arose in 16th century Germany, but it was not until the 19th century, among German Lutheran Christians, that it took its current form, and it is now found in many American Protestant denominations.

Advent extends for four Sundays before Christmas, so to mark the days, early Advent Wreaths were horizontal circles of evergreens and pine cones, set with six small red candles and one large white candle for each week, a total of 28 candles for the four weeks. Red candles were burned one per day on Monday through Saturday and a white candle was lit on Sunday, until all four weeks of candles were consumed and Christmas had arrived.

A wreath large enough to encompass 28 candles requires too much table-space for most households, so the daily candles were soon omitted, leaving only the four Sunday candles, on a much smaller evergreen wreath. These are now often all four red in colour, or they may be purple or blue for the first, second, and fourth Sundays of penance, and pink for the third Sunday of rejoicing. In some families, a large white Christ Candle is set at the center of the wreath and lit on Christmas Eve.

CHRIST CHILD CANDLE

Many people burn a Christ Child candle in a window near a door on Christmas Eve. This is to light the way for the Christ Child. It shows Him that He is welcome in your home, and that you are waiting for His coming on Christmas Morning.

STAR OF BETHLEHEM CANDLE

Because in Biblical times, the Prophets foretold the coming of One whose word should be a light unto their feet and a lamp unto their pathway, candles were regarded as symbolic of the star that shone in the heavens when the Christ Child was born. Star of Bethlehem candles are often carefully set at the top of the family Christmas tree.

CHRISTMAS CANDLE RAYS

In Norway, silver, pewter, and other household goods were set where they would catch the rays of the Christmas candle as a benediction.

ONE FOR ADORATION, TWO FOR CELEBRATION

There is a custom that comes down to us through the ages in which people light two candles to Christ, Light of the World, at Christmas.

"One for Adoration. Two for Celebration."

LONG LIFE CHRISTMAS CANDLES

In West Jutland, candles for the householder and his wife were burned at the Christmas fete. The candle that went out last indicated whose life was to be the longest.

SNUFFING CHRISTMAS CANDLES

In Scandinavian countries it was the custom for the father or the oldest member of the household to extinguish the Christmas candles at sunrise. This meant that they would be alive to relight them the following Christmas.

PLOUGH CANDLES

It was an old British custom to smear the blades of ploughs with the remnants of the Christmas candles. This was supposed to make the furrows straight and the fields fertile.

CHRISTMAS CANDLES FOR ANIMALS

An old European custom was to cross animals with the remains or stubs of the snuffed Christmas candles. This was supposed to insure their health and usefulness for the coming year. Fowls were fed upon the melted wax to protect and increase the flocks.

CANDLES FOR CROPS

Candles were sometimes snuffed out in boxes of mixed grain, then carefully withdrawn. The grains that stuck to the candle wick were counted and anxiously observed. Many kernels of any grain foretold a crop that would bring a profit. A few grains would foretell a poor crop. Fields were planted in accordance with the prophecy of the candles.

NIGHT LIGHTS FOR THE DEAD

A great many people keep Night Lights burning through the night of the anniversary of the death of some dear one. This is done for members of the family and beloved friends. The thought behind this custom is that there is a light burning in the hearts and the lives of those who are left behind, a reminder that the departed ones remain alive in the hearts of those who loved and miss them. There is a superstition connected with this custom. It used to be said that the spirits of the dead return to their former homes or appear to their friends on the eve of the anniversary of their passing. Therefore kind friends and loving ones place a light so as to guide the departed spirits to their side. Any dream that appears to one on a night like this is said to be filled with importance for the dreamer.

Among the Jews, the white Night Light for the dead is called the Yarzeit candle. It burns for 24 hours, from Sunset to Sunset. Its manner of use and the prayers to be said with it are described more fully on page 36.

A CANDLE IN THE WINDOW FOR STRANGERS

It is an old custom to keep a lighted candle in the window, to show the way to strangers, and keep a light burning in the darkness, so that all might find their way.

THE ETERNAL FLAME

The Hebrews kept an Eternal Light burning in front of the Holy of Holies at all times. Oil lamps used in this way are described in Chapter 10.

CANDLEMAS CANDLES FOR CHURCH AND HOME

On February 2nd, Catholic Christians celebrate the Feast of the Purification of the Blessed Virgin Mary. In common parlance, they call this holy day Candlemas, because on this day the candles prescribed for divine service are blessed. The candles must be made of beeswax.

It is an ancient and praiseworthy custom for Catholics to procure at least one wax candle for this day, and after it has been blessed, to take it home to use at the bedside of the dying, or during a storm, or for any other purpose as the Church wishes. They believe that they ought to have at least one blessed candle for their own private use to take to their homes, to burn before the crucifix or an image of the Blessed Virgin, to remind them that their souls, like it, ought to be consuming the dross of earthly matters in the Heaven-aspiring flame of love.

Many devout Catholics, we know, are not satisfied with this alone; they offer one or more candles for the service of the altar, thus following the example of Mary, who, though not subject to the law, offered a sacrifice to the temple. It is a consoling thought for many when they are at their daily work that perhaps their candles are at that moment burning before the Blessed Sacrament, taking the place of their hearts, silently, purely burning in their stead before the Sacred Heart of Jesus.

THIRTEEN BLACK CANDLES FOR THE DEVIL

I do not suggest that you enter into this sort of a service, but since I am telling you the story of the Candles, both Sacred and Profane, I cannot eliminate it. People who desire to work evil and sell their souls to the Devil may conduct a 13-day service using Black candles exclusively. They cannot and dare not use white Master Candles for this, so they set up black Master Bandles to Satan, Beelzebub, and the Evil Spirits. Before these, for 13 nights, they burn a black Special Desire Candle and state their wish to serve the Prince of Darkness, in exchange for which they hope to gain power and control without lawful effort. Everything at the service is done in reverse, and some base people actually go through the performance of a Black Mass, upon which I will not elaborate at this time. Suffice it to say that God-fearing people avoid this service as they would the plague. Yet there are those who believe that the use of black candles in an unholy way will enable them to cross and bewitch others, while they believe they will be given riches and favours that they have not earned in any way.

FORTUNE TELLING BY MEANS OF CANDLES

There are a great many people who believe in the ability of others to tell their fortunes from the way in which a candle drips. They believe that the future can be foretold by the shape of the drops and the forms they make.

The subject usually holds the candle and makes a wish and then lights it. The fortune teller looks into the flame as one would into a crystal globe.

Images and shapes are supposed to come out of the flame, which the seer interprets to the subject.

Then as the drops fall down the sides of the candle, the shapes and the figures they make are presumed to mean different things.

For example:

- **Perfectly formed drops are supposed to mean tears.**
- **Broken lines are supposed to mean heart sorrows.**
- **Curved lines are supposed to mean false friends.**
- **Triangular shapes are supposed to denote success.**
- **Ship shapes are supposed to mean journeys.**
- **Every spark that arises from the wick is supposed to mean a letter, and you can count them off: A, B, C, D, E and so forth.**
- **When the wick unravels to form "twin flames," it is supposed to mean that the one you are thinking of also thinks of you.**
- **When the wick forms a terminal ball or "knot," it must be trimmed with a prayer lest it begin to smoke badly.**
- **A puff of black smoke from the wick is supposed to mean that an enemy, evil spirit, or the Devil opposes your prayers.**
- **A puff of white smoke from the wick is supposed to mean that an Angel, ancestor, or kindly spirit approves of your prayers.**
- **When a candle blows out but there is no gust of wind, it is supposed to mean that a bad spirit or the Devil is fighting you.**
- **When the candle makes a popping noise (or, some say, three pops), it is supposed to mean a good spirit is sending a message.**

Believers have built up a complete philosophy of this ceremony, and according to what various devotees have told me, the candle never lies.

EDITOR'S AFTERWORD

HOODOO CANDLE MAGIC, 1931 - 1943

When Mikhail Strabo published his first metaphysical book, *"A Candle to Light Your Way,"* in 1941, he opened up a national dialogue in the African-American community.

Ten years had passed since the black folklorist Zora Neale Hurston had published her findings on Louisiana Catholic candle magic in the *"Journal of American Folk-Lore."* Five years had passed since the pseudonymous Lewis de Claremont had made mention in *"Legends of Incense, Herb, and Oil Magic"* of New York candle services that mingled aspects of Catholic and Jewish magic in an African-American context. Rev. Harry M. Hyatt, an indefatigable white folklorist, had just wrapped up a four-year trek through the South, cataloguing candle-lore among black Catholics and Spiritualists — but he would not publish his findings until the 1970s in *"Hoodoo - Rootwork - Conjure- Witchcraft."* So, as World War Two broke in on the nation, Strabo's *"A Candle to Light Your Way,"* a mere 32-page pamphlet, became an overnight sensation from coast to coast. Strabo responded to reader requests by publishing an enlarged, 64-page edition in 1942, retitled *"The Guiding Light to Power and Success."* Among other things, this was the first book to chronicle hoodoo beliefs about reading signs from candles.

Anne Fleitman, soon to be known under the pseudonym Henri Gamache, assembled a selection of the candle spells from Hurston's academic article, added material that she had found through her own research in New York City, and produced a hybrid book known as *"Black and White Magic of Marie Laveau."* She followed this in 1942 with her best-known title on candle magic, *"The Master Book of Candle Burning."*

In 1943, Strabo's Guidance House came back with *"How to Conduct a Candle Light Service,"* which described candle services in Black Spiritualist churches in New York. In this he was assisted by Rev. Adele Clemens, a White minister who worked with the charismatic Black minister Reverend Major J. Divine of Harlem Divine Revelation Spiritualist Church. Once Rev. Clemens passed her knowledge of hoodoo candle magic on to Strabo for publication, it quickly reached its intended audience of Black root doctors, Spiritualist mediums, and home practitioners all across the nation.

ABOUT THIS REVISED AND EXPANDED EDITION

"How to Conduct a Candle Light Service" had fallen out of print when i chose to make it the first of my presentations of 20th century hoodoo booklets. Because it was so brief, i included it within my own book, *"The Art of Hoodoo Candle Magic,"* in 2013. The warm reception it received gave me the impetus to continue a project i had long envisioned, but had set aside years before — the Lucky Mojo Library of Occult Classics, preserving 20th century hoodoo booklets for the use of 21st century practitioners.

"The Guiding Light," my seventh reprint project (and the fifth title in the Lucky Mojo Library of Occult Classics), is another in the series i call "dialogues with the dead." These are not mere facsimiles, but expanded editions. My reasons for enlarging them are twofold. The old 32- and 64-page saddle-stitched pamphlets have gone out of fashion, and 96-page square-bound books now fill the need for inexpensive, basic material on spell-casting and divination. Additionally, over the decades, new ideas, transmitted orally, have adhered to these older works, and with the expanded page count, instructions that were only alluded to can now be given in full.

In preparing this edition, i found little cause to revise the text by Mikhail Strabo. He was a good and concise author, and he knew his craft well. What i did find lacking, however, was a logical layout. Probably because the text was a hastily-enlarged revision of his earlier book, the chapters fell into a haphazard arrangement, which i chose to re-order, working from 1-candle spells and 7-candle-spells, on up to 8-, 9- and finally 12-candle spells.

I found room to illustrate the chapter on Seals, which had previously been text-only. I added the Orphic Hymns, from Thomas Taylor's English translation, to the chapter on Planetary Candles, and my own Lucky Mojo Curio Co. candle label texts to the chapter on Zodiacal candles. I wrote the chapter on oil lamps, inserted two hoodoo novenas, added a few entries to the Sundry Candle Beliefs, and expanded the text on Fortune Telling By Means of Candles. I shortened the selections of a few Psalms so that they fit their pages more neatly, and i added illustrations where i felt the need. A line-by-line comparison with the original edition will show that my edits were modest, and, as a Spiritualist medium myself, i can honestly say that i consulted with the spirit of the author at every step.

Which brings us to the next topic: Who wrote this book?

Who was the mysterious Mikhail Strabo?

SYDNEY J. ROSENFELD STEINER: THE MAN WHO WAS MIKHAIL STRABO

Mikhail Strabo was a popular author of more than a dozen spiritual and magical texts in the mid-20th century. His *"How to Conduct a Candle Light Service"* not only described African-American Spiritualist church services of the 1930s, it outlined the order of services in such a way that by the time i came into the work, in the 1960s, every Black Spiritual Church i attended presented elements of the work as he had described them.

Although not as well remembered today as his contemporaries Henri Gamache (Anne Fleitman) or Anna Riva (Dorothy Spencer), Mikhail Strabo was an astute occult and metaphysical author, known for his thorough spell-casting instructions, and his calm, faith-filled writing style.

Strabo's approach to folk magic and folk religion was unique. Unlike 19th century British authors, who invited readers to gaze upon "primitive" European folk magic from a skeptical perspective and view the "exotic" folk magic of non-Europeans from a colonialist perspective, he gave us folk magic as part of the American experience. Notably, he presented as normative the American mingling of African, European, and Jewish people who worshipped and prayed according to Catholic, Protestant, and Jewish religious traditions, and cast spells familiar to their varied family cultures. His books were addressed to a domestic population that was then engaged in combatting race-based fascism and genocide in Europe, while at the same time working with determined optimism toward socio-economic equality and full civil rights for all citizens at home.

A phrase that appears repeatedly in Strabo's works is "people of all faiths." As a first generation Jewish-American whose parents, adoptive father, and older adoptive brother had all been born in the Austro-Hungarian Empire and came to America to escape antisemitism, he embraced what was then the American ideal — a nation that welcomed people of all backgrounds. As made clear in *"How to Conduct a Candle Light Service"* (reprinted in *"The Art of Hoodoo Candle Magic"*), he was in regular contact with the African-American Spiritualist community of New York City, and in the present book he described Catholic, Protestant, Jewish, Spiritualist, and secular candle spells without any sense of preference.

In filing his copyright forms, he revealed that "Mikhail Strabo" was a pseudonym for Sydney J. R. Steiner, a fact which took me years to uncover.

THE TWO FAMILIES OF SYDNEY J. ROSENFELD STEINER

Anna Gross was born in Austria-Hungary in October 1861. Her maiden name and husband's first name have eluded me. In 1887, as a widow, she and her daughters Irene (born in June 1872), and Ella (born in February 1882), emigrated to the United States and settled in New York City.

On February 18th, 1865, Geza Steiner was born in Austria-Hungary to Mina Kraus Steiner and her husband. In 1892, when he was 28 years old, Geza, his 25-year-old wife Bertha (born in 1867), and their 11-month-old son Carl (born in 1891) left Vienna for America. Their second son, George, was born in the Bleecker Street district of Manhattan, on December 2nd, 1893, the same year that Anna's daughter Irene Gross married Leo Rosenfeld, who had also been born in Austria-Hungary.

On April 3rd, 1894, Sidney J. Rosenfeld, the only son of Leo Rosenfeld and Irene Gross Rosenfeld, was born in New York City. Sadly, some time before 1900, Leo Rosenfeld died, and in the Federal Census of 1900 Sidney was listed as a grandchild in the household of Annie Gross, age 48. She resided at 326 East Eighth Street in New York City. With Annie were her daughter Ella Gross, age 18, her daughter Irene Gross Rosenfeld, age 27, and Irene's son Sidney Rosenfeld, age 6. Irene's marital status was "Widowed." She was listed as the mother of one living child.

Around this time, Geza Steiner's wife Bertha also died. Geza became a naturalized United States citizen on April 10th, 1901. He lived at 65 S. Market Place, New York City. His occupation was "Musician." The witness to his naturalization was Theodore Robert Rosenkranz, also a musician.

In 1903, Geza, a 38-year-old widower with two sons, Carl (now Charles) and George, married Irene, a 31-year-old widow with one son, Sidney. Geza adopted Sidney, who was thereafter known as Sidney J. Rosenfeld Steiner.

In the United States Federal Census for 1910, Sidney Steiner was living with his parents and adoptive brothers in Manhattan Ward 12, New York City. His father was now Geza Steiner, age 44, a "Musician [Band or Orchestra] Leader." His mother, Irene Gross Rosenfeld Steiner, age 37, was not employed. His eldest brother, Charles B. Steiner, age 20, was employed at "Office Work, Crockery B." (The words "Crockery B." are clearly legible but difficult to interpret; he probably worked at Crocker Bank, which was founded in 1870.) His brother George Steiner, age 17, was employed doing "General Office Work." Sidney, age 16, was still in school, and not employed.

SYDNEY AND CHARLOTTE: MARRIAGE AND A CHILD

In the New York State Census of 1915, under the final spelling of his name, Sydney J. R. Steiner, age 21, was living with his mother Irene Steiner, age 43, who had become the head of household, at 253 East 68th Street. His adoptive father, Geza Steiner, had died on January 10th, 1912 at the age of 46. Irene's mother, Anna Gross, age 67, was in the household and was not employed. Also in the home were Sydney's adoptive brothers, listed as children of Irene. Charles, age 25, was a bank cashier (perhaps at the Crocker Bank, which makes the "Crockery B." entry of the 1910 census understandable); George, age 23, was a "Salesman in Cotton Goods"; and Sydney, age 21, was a "Salesman of Papers" — perhaps dealing in printer's papers, working in a stationer's shop, hawking papers on the street, or selling ads in the distribution department for a newspaper. Based on his later employment record, it seems likely that he had embarked on the bottom rungs of his career as an ad copy writer, newspaper advertising manager, ad company director, metaphysical author, and publisher.

In 1917, Sydney J. R. Steiner, age 23, received a World War I Draft Registration Card, on which was noted that he resided in Harrisburg, Pennsylvania, with his wife and child, and was employed in "Advertising" at *"The Globe"* newspaper. He was of "medium" height and "medium" weight. His eyes were "brown" and his hair was "brown." That same year the Harrisburg, Pennsylvania City Directory listed Sydney and Charlotte Steiner, a married couple, at 1715 Pennsylvania, a brick row house. Sydney's office at *"The Globe"* newspaper was at 324 Market Street. His occupation was "Advertising Manager." Charlotte, born in 1896, was one of ten children of Abraham Jacoby and Sarah Kraus Jacoby. Interestingly, Kraus was also the maiden name of Geza Steiner's mother, Mina Kraus Steiner.

The 1920 census found the Steiners back in New York, in Manhattan Assembly District 14. Sydney was the 25-year-old son of the head of household, Irene Steiner, age 45. Irene's mother, Anna Gross, age 74, was in the home, as was Sydney's wife, Charlotte, age 24, and their son Leonard, age 3, evidently named in honour of Sydney's late father Leo. Sydney was the only family member working, and his occupation was "Advertising, Department Store" — writing ad copy and retail circulars. Sydney's brother Charles was no longer in the home, and neither was George, who had served as a U.S. Army private in World War I and settled in Mayfield, New York, where he would die in 1966 at the age of 77.

SYDNEY AND MIKHAIL: TWO CAREERS

On February 23rd, 1920, the trade paper *"Printer's Ink"* announced that Sydney J. R. Steiner, formerly in charge of the advertising department at Gimble Brothers' New York Downstairs Department Stores, had been appointed the advertising manager for H. Batterman and Co. in Brooklyn, New York. This was confirmed by a January 22nd, 1921 note in *"The Fourth Estate: A Weekly Newspaper for Publishers, Advertisers, Advertising Agents and Allied Interests."* Batterman and Co. was Williamsburg's largest department store, founded in 1867 by Henry Batterman. Mr. Batterman had retired in 1909, and by the time Steiner joined the firm, Batterman and Co. was a subsidiary of H. B. Claflin & Company, a large Manhattan wholesaler that also owned Lord & Taylor.

In 1927, and again in 1931, the University of the State of New York *"Bulletin"* listed Sydney at 1749 Grand Concourse, The Bronx, New York, a large apartment building. For reasons unknown, the Steiner family did not appear in the 1930 census, but on May 26th, 1932, when he was 38 years old, he filed the copyright for *"Exactly Like Louise: A Play in 3 Acts."* There is no record that the play was ever produced or performed.

In 1935, the Steiner family lived at 37-39 63rd Street, Woodside, Queens, New York, a multi-family row house. At the 1940 census, Sydney's grandmother Anna Gross was deceased, and the family consisted of Sydney, age 46, head of household; Charlotte, age 43, wife; Leonard, age 23, son; and Irene, age 70, mother. Sydney's occupation was "Advertiser [Ad Copy Writer], Ad Agency," and Charlotte's was "Designer, Women's Wear." Irene and Leonard were not employed.

In 1942 Sydney J. R. Steiner registered for the World War II military draft. He was 48 years old and remained at 37-39 63rd Street, Woodside, Long Island, New York. His telephone number was Newtown 9-9254 and his wife was Charlotte Steiner, at the same home address. His employment was at S. Steiner Advertising, 45 West 57th Street, New York City, New York, in a seven-story Midtown office building. A year earlier he had already published his first metaphysical book under the pseudonym "Mikhail Strabo," but he did not list that on his draft card.

Sydney J. R. Steiner was 47 years old when he began publishing Guidance House books under the name Mikhail Strabo in New York City in 1941. He was 77 years old when he died in Miami, Florida, in 1971, and he renewed his copyrights until the end. May his memory be a blessing.

GUIDANCE HOUSE PUBLICATIONS

Guidance House, Box 201, Times Square Station, New York 18, N. Y.

A Candle to Light Your Way by Mikhail Strabo, Guidance House, December 15, 1941; copyright renewed October 3, 1969.

The Guiding Light io Power and Success by Mikhail Strabo, Guidance House, February 14, 1942; copyright renewed December 3, 1969.

The Magic Formula for Successful Prayer by Mikhail Strabo, Guidance House, February 18, 1942; copyright renewed December 3, 1969.

How to Conduct a Candle Light Service by Mikhail Strabo, Guidance House, May 24, 1943; copyright renewed October 22, 1970.

The Magic Formula for Personal Power by Mikhail Strabo. Guidance House, March 1, 1944.

Love, the Greatest Thing in the World, and How to Make It Work for You, Based on a Lecture by Henry Drummond [1851-1897], by Mikhail Strabo and Lynn Archer. Guidance House, November 15, 1945.

Playing Your Hunches to Win by Mikhail Strabo. Guidance House, August 25, 1947.

Golden Secrets of the Sacred Psalms: A Guide to the Use of the Psalms for People of All Faiths by Desire Lanti and Mikhail Strabo. Guidance House, December 23, 1947.

The Practice of the Presence of God by Brother Lawrence: A Modern Adaptation of the 1694 Original [by Nicholas Herman] by Charlotte Sydney. Guidance House, August 6, 1948. ["Charlotte Sydney" is a conflation of the names of the husband-wife duo of Charlotte Steiner and Sydney Steiner.]

Your Daily Guidance: An Inspirational and Devotional Help for Every Day of the Year by Mikhail Strabo. Guidance House, June 23, 1950.

The Way and the Light: 10 Steps to Personal Fulfillment by Mikhail Strabo. Guidance House, December 21, 1964.

Psychic Power for Successful Living by Mikhail Strabo. Guidance House, July 12, 1965.

The Golden Treasury of the Master's Power by Mikhail Strabo. Guidance House, June 30, 1966.

You Can Perform Miracles Through Prayer by Mikhail Strabo. Guidance House, March 27, 1967.

You Can Build Your Fortune on Faith by Mikhail Strabo. Guidance House, December 15, 1969.

POSTLUDE, 1942

Far be it from me to insist that everyone believe as I do. My faith and my belief are my own, to impose on no one. But one thing I know and believe, and that is "that more things are wrought by prayer than this world dreams of." You can accuse me of being superstitious, if you will, yet I will still believe in the effectiveness of the candle, when combined with prayer and faith, as a means of reaching and contacting my God.

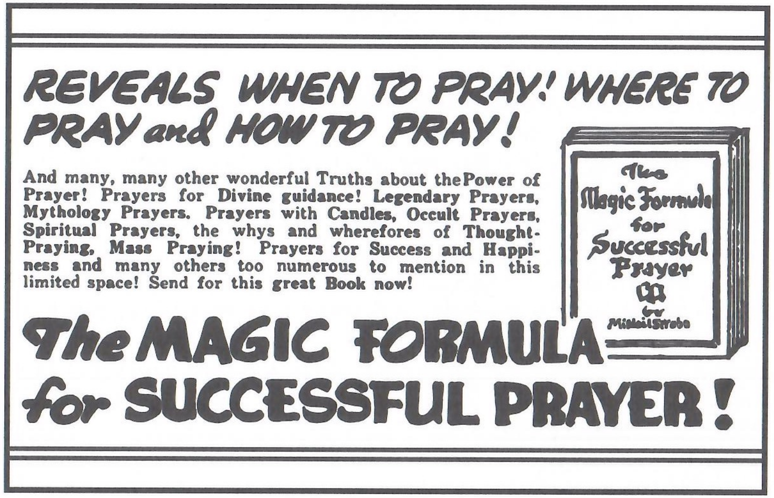
I have given you the foregoing rites and rituals as interesting bits of curious information. I may not subscribe to all of the above beliefs, but my feelings are outlined in this book.

I believe in the value of faith, hope, and prayer.

I believe that we get that which the Lord wants us to have.

I believe that humanity can make a better world by a renewed faith in the Father of us all.

— Mikhail Strabo



REVEALS WHEN TO PRAY! WHERE TO PRAY and HOW TO PRAY!

And many, many other wonderful Truths about the Power of Prayer! Prayers for Divine guidance! Legendary Prayers, Mythology Prayers. Prayers with Candles, Occult Prayers, Spiritual Prayers, the whys and wherefores of Thought-Praying, Mass Praying! Prayers for Success and Happiness and many others too numerous to mention in this limited space! Send for this great Book now!

The MAGIC FORMULA for SUCCESSFUL PRAYER!

A 1944 advertisement for "The Magic Formula for Successful Prayer" by Mikhail Strabo. Art and lettering by Charles C. Dawson (1889 -1981) for King Novelty / Famous Products / Valmor, a spiritual supplier and cosmetics manufacturer in Chicago which distributed Guidance House publications to the African-American market through newspaper ads and retail catalogues.

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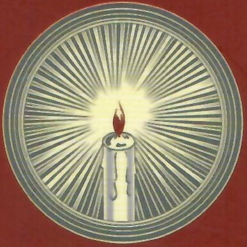

The Guiding Light To Power And Success

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- Twelve-Candle Zodiacal Rituals
- How to Use Seals with Candles
- Candle-Magic Around the World

Mikhail Strabo (Sydney J. R. Steiner, 1894-1971) was for many years the proprietor of Guidance House, a leading supplier to the conjure community. His inspirational and occult classics remain popular source-books to this day.

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